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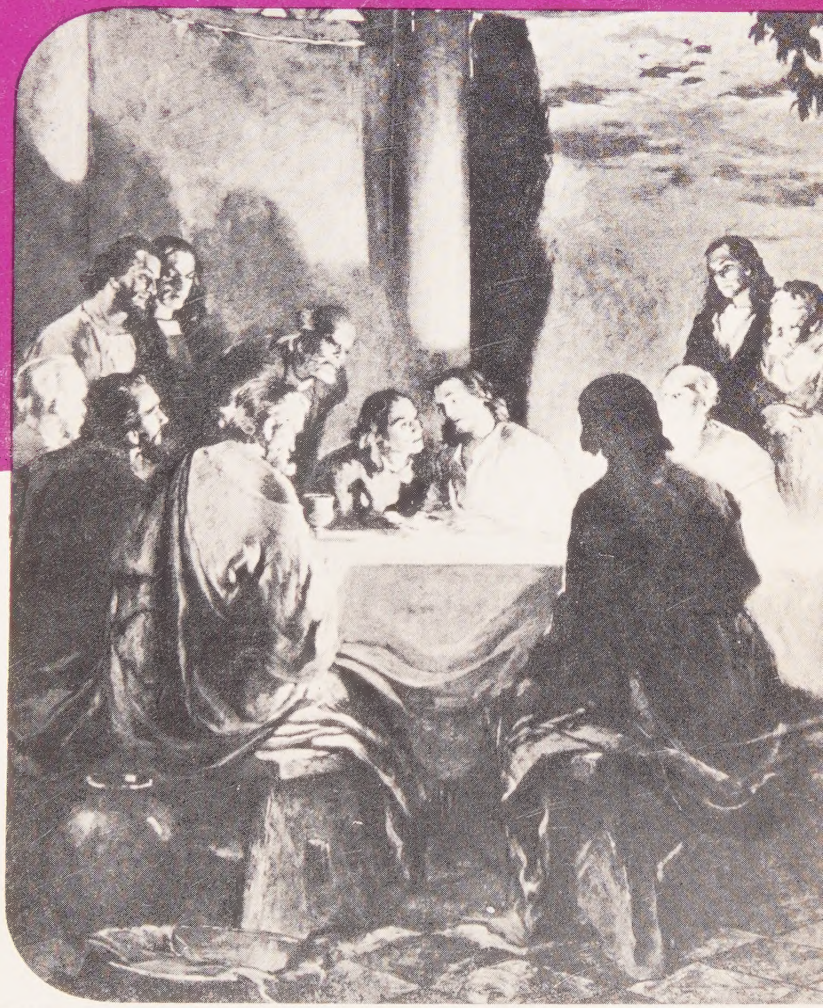

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THE LAST SUPPER

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As You Are

"MARGARET!" My husband's voice was almost sharp in reprimand when he came home and caught me straightening rooms and emptying baskets. "You know you are supposed to be in bed!"

"I know, I know," I confessed guiltily. Doctor's orders were that I lie flat on my back for several weeks until the sciatic pain subsided.

"I told you a group of women from the parish offered to clean for us tomorrow," he continued.

I knew that! Why did he think I was getting things in order? "That's just it," I told him. "I can't let those women see all this dirt!"

MY PREACHER HUSBAND laughed heartily. Then he became very serious.

"Say, you're just like a lot of sinners I know. They want forgiveness, but they try to do their own housecleaning first. They want to reform a little on their own—then some day they plan to come to Him. They forget that He wants us 'Just as I am, without one plea' . . ."

—MARGARET ANDERSON

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THE CHURCH IN THE NEWS

Holy Week again

Solemnity of Holy Week might make a more widespread impression in America this year than ever before.

In scores of cities giant crosses will be formed by lights left on all night in office windows (*see photo*). Television will come to the aid of radio in telling of Christ's crucifixion. A new color film, *I Beheld His Glory,* was offered to all television stations by the National Council of Churches. A hardy perennial of the movie industry, Cecil B. DeMille's *King of Kings,* was showing this week in many theaters.

A campaign to persuade business firms to close offices and stores from 12 to 3 on Good Friday was underway again this year. But Protestants in Portland, Maine, refused to share in a high-pressure campaign on storekeepers. "We feel it is an encroachment upon the rights of merchants to demand that they close," said the president of the Portland council of churches. "But rather than be negative from the standpoint of the Roman Catholic request," the Protestants said they would ask merchants to give a three-hour leave of absence to any employees who want it.

Good Friday holiday

In Washington President Dwight Eisenhower said he "would co-operate in every way possible" to release government employees to attend Good Friday services. Most church groups aren't eager for Good Friday to be made a holiday (although that proposal was introduced in the Kansas, New York, and North Carolina legislatures this year).

Churchmen calculate that if Good Friday becomes a legal holiday generally, it will encourage millions to tak a long "week-end" trip away from home If employees get the three-hour leav from 12 to 3, they may attend service in nearby churches.

ON NEW YORK CITY SKYLINE
Cross in the windows

No Easter stunts

Some folks had tried to make Easte into a carnival. The worst "Easter p rade" had been along New York's Fift Avenue where models in tights and mid ets on stilts competed for attention

television cameras in advertising their sponsors' products.

"Secular exploitation of the Easter theme has distressed all people of religious convictions," said Bishop William C. Martin, president of the National Council of Churches. The trend has been downhill from "vulgar display to idiotic stunts."

"But it is gratifying to note that a change in attitude toward the Easter observance is taking place," the bishop went on. "A noticeable improvement is expected this Holy Season in the commercial displays, news coverage, and broadcasting programs."

This year New York is prepared to ban any "commercial, business advertising or broadcasting activity on any public street within 500 feet of a place of worship." That would end "crass commercialism by the hucksters of radio and television" in front of St. Patrick's Cathedral (quoting the description given of the "parade" last year by New York's Protestant Council).

Broadcasters would police themselves this year, they promised. Solemn Easter services will predominate on the air waves. High mass in Holy Name Cathedral in Chicago will be televised on Easter morning. Services in an Episcopal church in Washington, the National Cathedral, will go on the CBS network. First Holy Week service scheduled for continent-wide television was a Palm Sunday confirmation in Tabernacle Lutheran Church in Philadelphia.

Released-time advances

A bridgehead for promotion of the released-time idea had been provided by a U.S. Supreme Court decision last year. The court found no fault with releasing pupils from public schools an hour a week so they may attend religious instruction outside school buildings.

Sharpest wrangle over the question was in Providence, Rhode Island, where Jews and Unitarians argued that releasing public-school pupils for classes in religion is contrary to the church-state separation principle of the city's founder, Roger Williams. The city school board received 846 letters and telegrams favoring released time, 21 opposing. The decision was to allow the program to go into effect in September.

It is the "biggest evangelistic opportunity ever presented the Protestant churches in this generation," Dr. Erwin Shaver assured pastors of Providence. He is director of the National Council's department of weekday education.

Although a 1952 ruling by the Kansas attorney general held that released-time classes are illegal in public schools of the state, the Wichita school board said it would continue permitting the program. A school board in Jennings, Louisiana, voted 9 to 2 against discontinuing released time. Churches of Mansfield, Ohio, were planning this month to resume the program dropped after the 1948 Supreme Court decision. Oklahoma City churches also planned to resume the classes. A bill to authorize the classes in schools of New Hampshire was pending in the state legislature in mid-March.

Lutherans work on merger plan

Target date for final action on merger of four Lutheran denominations in America is 1956. Before that time a constitution for a merged church must be written.

Spokesmen of the four churches met in mid-March to define principles to consider in creating an inclusive organization. They hope to have their ideas in shape for study at their 1954 conven-

tions. Denominations represented in the merger planning are the American Lutheran Church, Evangelical Lutheran Church, Lutheran Free Church, and United Evangelical Lutheran Church.

The Free Church group, which is only half-way committed to sharing in plans for union, suggested that their denomination might wish to be a self-governing conference within the merged church. "True unity does not depend upon either complete uniformity of practice or a centralized organizational control," Free Church representatives stated.

American Lutheran Church and Missouri Synod officials met in February to frame the second part of a common statement of belief and practice. They covered the main points of doctrine in a statement both churches approved in 1950. The second statement will center on principles of church life, including relationships between Lutherans and other Christian churches.

The ALC-Missouri accord is intended to prepare the way for pulpit and altar fellowship of the two churches.

United Lutherans study structure

Overhauling the United Lutheran Church machinery is the assignment facing a 16-member commission authorized at the 1952 ULC convention. The commission's recommendations for remodeling the church's organizational structure will be made to the 1954 convention.

First session of the commission, in mid-March, was spent on considering the function of the church's biennial conventions and the duties of the church officers and executive board. Dr. W. Carl Satre of Toledo was named chairman of the commission. A second gathering is scheduled for May 7-8. Up for analysis then will be the functions of the church's Executive Board and its Commission of Adjudication.

Clothing drive coming

Spring collection of used clothing for the needy overseas will be April 19 to 26, announced Bernard A. Confer of Lutheran World Relief last week.

"Large shipments of clothing from Lutherans of America are reaching people intensely in need, and relieving suffering of body and spirit," reported Dr. Carl Lund-Quist after a trip to Palestine. He is director of the Lutheran World Federation.

Clothing contributed in America will be sent to the Arab refugees in the Middle East, to the needy in Germany, Austria, Yugoslavia, elsewhere in Europe, and in Korea. At Thanksgiving in 1952 Lutherans in America gave a thousand tons of clothing. It has been sent to more than a million distressed people in other lands.

President against investigating clergy

It isn't probable that the American churches need to be investigated by a U.S. Congressional committee, President Dwight Eisenhower told newsmen on March 19. Extending the Red hunt among clergymen had been proposed by Congressman Harold Velde. The church, with its testimony of the existence of Almighty God, is the institution that would be least likely to be teaching or tolerating communism, the president said.

Mr. Velde told the House of Representatives on March 19 that "people all over the country have voiced an overwhelming interest in favor of such an investigation" of communism in church. He said that to deny "there are Communists in the field of religion would have been a lie on my part and misleading to the American public."

Attack on Oxnam

Methodist Bishop G. Bromley Oxnam of Washington wanted to know whether Congressman Velde's sudden interest in investigating clergymen resulted from criticisms recently made by clergy of methods used in investigations." The bishop was foremost among those criticizing the methods of the House Committee on Un-American Activities.

"Mr. Velde should know," said the bishop, "that no Protestant land has been seriously infiltrated by communism." He thought the FBI is better qualified than the Velde committee in hunting for American Reds.

Bishop Oxnam has "served God on Sunday and the Communist front for the balance of the week," asserted Representative Donald Jackson, a member of the House committee. His attack was made in a speech to the House of Representatives. "The good bishop has been to the Communist front what Man O' War was to thoroughbred racing," he said. More than 150 Congressmen stood to applaud Jackson when he finished his speech.

Reply from the bishop was that Jackson had "broadcast a lie." Although Jackson had been protected by Congressional immunity while making his speech, "there is no Congressional immunity from the Biblical injunction, 'Thou shalt not bear false witness,' " the bishop said.

Donegan appeals for civic righteousness

The bishop of the Protestant Episcopal diocese of New York was shocked by "crime and civic corruption" in America's largest city, and offered to lead a clean-up crusade. Scores of leading Protestant, Catholic, and Jewish clergymen responded to Bishop Horace Donegan's call to meet for discussion of "how the spiritual leadership of the city may fully assert itself in combatting evils and stimulating reform."

Church people must fight corruption, he said. They should "set out to be well informed regarding the insufferable situation and the conditions under which some of our brethren live." They should organize parish groups for discussion and action. They can support civil reform

BISHOP CALLS FOR CRUSADE

New York churchman tells newsmen about campaign against corruption

organizations and "vote conscientiously" on election day.

Half a dozen times in March the bishop appealed for a civic crusade. "Religious faith must be joined to the issues of citizenship and daily living," he told one congregation.

"It is up to us to demonstrate that in a free society the citizenry can so take hold of its responsibilities that reliable order and decency are achieved."

A specific Donegan proposal to clear up conditions in New York was relayed to the state legislature by Senator MacNeil Mitchell. The senator proposed that apartment buildings classified as below the standard fixed by the state housing law should not be permitted to share in a 15 per cent rent increase being planned by the legislature.

Baby bonus proposed by Catholics

An allowance from the U.S. government for every family with three or more children was endorsed by the National Catholic Family Life Conference in March. Nothing would be paid on behalf of the first and second child, but $12 a month for the third, $10 for the fourth, and $8 for each beyond that number would be provided by the federal government.

Allowances would be paid for the children until they reach their 18th birthday. This "would do much to alleviate many of the serious hardships that still beset large numbers of American families," the conference stated.

Family allowances are paid in Canada, England, Ireland, Sweden, and 35 other countries. In the U.S. the Catholic-endorsed plan would cost about $1.75 billion a year, estimated the Rev. Francis J. Corley. "A nation that can afford $9 billion a year for alcoholic beverages," said Father Corley, "can certainly raise $1.75 billion a year for improved care of its children." The wage system in America does not provide extra income for large families, he emphasized.

The conference said it is a "disgrace" that mothers must work in shops and factories to help support their families, "robbing the worker's child of the natural right to a mother's care."

Progress in race relations

Forty clergymen of the Port Arthur, Texas, ministers' association elected a Negro pastor, the Rev. I. G. Gooden, as their president last month . . . First Negro to be chaplain of the Delaware state legislature, the Rev. C. W. Reid, was appointed in March . . . Southern Presbyterians are campaigning this month for $2 million for education and evangelism among Negroes. Money will be spent to establish new Presbyterian churches in the South and to strengthen Stillman College at Tuscaloosa, Alabama.

Whites and Negroes meeting in a brotherhood session in Columbia, South Carolina, heard a United Lutheran pastor, Dr. F. Wm. Brandt, plead for racial understanding. "The principles of brotherhood and good will are all good," he said, "but when we go out to meet these personal prejudices, the prejudices win. We feel fine about brotherhood here today, but what of tomorrow when we must meet the issues directly? Instead of taking our prejudices along with us, we need other words in our vocabulary such as patience and persistence."

A call for Roman Catholics to make segregation "disappear in our Catholic church life" was issued by Archbishop Joseph F. Runnel in New Orleans. "Let there be no further discrimination or segregation in the pews, at the communion rail, at the confessional, and in par-

SOLDIERS IN SUNDAY SCHOOL

or GI families church school is conducted regularly in such places as the French wn of St. Germain-en-Laye. Pupils in photo are getting perfect-attendance awards

h meetings," he wrote to priests of the chdiocese.

Meetings of the National Council of hurches general board will not be held any city where racial discrimination practiced against delegates, it was greed in March. Hotel lodging, dining ooms, and meeting places must be open all races.

nd so forth

When Dr. Anwar Hatim arrives in ome as the first diplomatic representative from Syria to the Vatican, the number of countries maintaining official relations with the Holy See will be 45. he total had dropped to 44 when Yugoavia severed its relation. Nineteen of ie 44 countries are in Latin America, 5 in Europe. Others are China, India, donesia, Lebanon, Pakistan, Philipne Islands, Egypt, Liberia.

Churchgoers in Buffalo can have free bus rides on Sundays during Lent. Between 5 A.M. and 2 P.M. they tell the bus driver they are on their way to or from church, and pay no fare. Last year the Niagara Frontier Transit System provided 239,652 free rides during the Lenten season.

Roman Catholic baptismal records in the Philadelphia archdiocese last year showed 319 girls were named Mary and 244 boys named John. Kathleen was second among girls' names, with 193, Patricia 160, Suzanne 102, and then Margaret, Christine, Barbara, Diana, Denise, Carolyn, Deborah, Joanne, Elizabeth, Teresa.

Michael and Joseph were boys' names which tied at 197 each, Robert 186, James 162, Thomas 145, William 131, Francis 101, and Richard, Edward, Stephen, George, Paul.

World News Notes

Russian springtime

There seemed to be a few robins singing in the Russian treetops to signify that the cold war might end.

The new Soviet chief, Georgi Malenkov, announced that in the snarled-up international situation "there is not one disputed or undecided question that cannot be decided by peaceful means on the basis of mutual understanding." In Berlin the Russian commander said he was sorry about the shooting down of a British bomber by Soviet MIGs. That was the first apology for anything which had come from a Russian official in years.

Russia's Foreign Minister Molotov told Britain's Anthony Eden that something would be done about releasing 10 English civilians held as prisoners in North Korea. A Moscow radio broadcast switched over from the usual fierce criticism of the Western nations to mention how Britain and the United States had co-operated so well in winning World War II. Such gentle words were soothing to a world that desperately fears war.

Western statesmen were afraid to believe the peace rumors, and wanted proof that Russia is ready to end the Korean war, complete the peace treaty with Austria, and take steps toward international disarmament.

China is a good customer

There are many things the Chinese would like to buy, such as trucks, tractors, sawmills, drilling machinery. Britain, Germany, Japan are among countries eager to sell such things. The United States had tried to pressure all its allies into refusing to sell to China. But even supplies directly useful in war had been moving into China, some in British-owned ships.

Ceylon, for instance, was selling rubber to China. But the Ceylonese wanted to know what else they could do. The U.S. balked at buying Ceylonese rubber because the price was nearly a cent a pound above the price the U.S. was willing to pay. But Ceylon needed money for the rubber so it could buy rice for its people.

Farmers produce more

A hundred years ago an American farmer could grow about enough food to feed his own family. Now one farmer can produce enough for 15 city people plus what he needs for himself. Machinery has made the difference.

Result is that each year fewer people work on farms, yet farm output steadily increases. From 30 million people living on U.S. farms in 1940, the number was down to 25 million in 1950, and still decreasing.

Don't like retirement

After 40 years on the job, it might be nice not to have to get up when the alarm clock rings in the morning. That's the way it seems to people who must still go to work. But for the millions of those who have retired, the pleasures of doing nothing don't seem to appeal.

There are 675,000 New York City residents over 65 years old, a survey committee reported last month. Among them are former schoolteachers and other city employees who have retired. Forty-one per cent of those who replied to the questionnaire said they are unhappy. Living on a pension means a cut in living standards.

There was much complaint also about not having anything to do. Nearly half of those retired said they would prefer to keep on working.

Hawaii, to many Americans, is a lush vacation resort complete with hula dancers, flower leis, and Oriental glamour. The island paradise appears in a different role as a serious aspirant to statehood. After long years of waiting, Hawaiians seem likely this year to win the right to become American citizens.

Fifty-three years ago, 20 islands in the Eastern Pacific (11 of them uninhabited) became the Territory of Hawaii. Since that time, there has been an increasing desire to assume the full duties and privileges of statehood. Hawaiians have resented being kept in the anteroom for half a century instead of being invited into the full fellowship of the family.

Delay

The struggle for admission has thus far been a losing one. In Congress after Congress, bills admitting Hawaii and Alaska as states have failed to pass.

One reason has been their location. Alaska is separated from the States by Canada, and Hawaii by 2,000 miles of water. Admission of either would extend the geographical frontiers far beyond their present borders. But the Pearl Harbor attack showed that these are our actual frontiers, whether they are states or territories. The requirements of national defense have strengthened the case for statehood.

A more potent reason has been the race problem. Hawaii is 77 per cent nonwhite. People of Japanese ancestry make up 37 per cent of the population, native Hawaiians 17 per cent, Filipinos 12 per cent, Chinese 6 per cent. People of the white race make up only 23 per cent. Intermarriage between races is common, and is socially accepted. Alaska has a similar pattern, with a preponderance of Indians and native Alaskans.

Whenever the problem of statehood has come up, there has been opposition from some of the southern senators. In two previous Congresses, a bill for admission of Hawaii and Alaska has passed the House, but been blocked in the Senate. The thing that has been emphasized is the fear of Communist infiltration in these American outposts. But under the surface lies the issue of race supremacy.

Prospects

The Republican platform last year had a plank favoring statehood for Hawaii, which normally votes Republican. Alaska, which usually votes Democratic, was not included. This year, the Republicans are pushing hard to make good their campaign promise.

In the House, the bill to admit Hawaii was opposed by an unusual Democratic combination of northern liberals and southern conservatives. The bill was amended to reduce the proposed Hawaiian representation in the House from two to one, but the bill passed by a safe majority. The administration seems to have enough votes to push it through, unless a filibuster develops. Full representation on the basis of census figures may be restored in the Senate.

Half a loaf is better than none. Admission of Hawaii may strengthen the case for Alaskan statehood. If Hawaii becomes a state, it will be a demonstration to Asia that the race cannot keep American democracy permanently on dead center. It may be that by July 4, 1955—the date named in the bill—there will be a 49th star in the American flag.

—ROBERT E. VAN DEUSEN

RED DEAN'S VISIT

CANADIANS STILL VALUE pretty highly the right to freedom of speech—for themselves and for others. So when the "Red Dean" of Canterbury, England, wanted to make a series of speeches recently, he had no trouble in getting into Canada (the U.S. denied him admission) or finding places in which to speak. But that wasn't the end of his troubles.

His first stop was in London, Ontario, by invitation of the Soviet Friendship Committee. Local Anglicans promptly announced that the dean was not coming with their blessing. "He will most certainly not speak under the auspices of the Anglican church," said Bishop G. N. Luxton.

But the dean did get a warm reception—from a group of Western University students. His subject was "Can We Have Friendship with the Soviets?" No one knows, however, what the answer was, for the students heckled him so loudly and made such a din that after 15 minutes the speaker had to give up.

On hearing of this demonstration, Dr. Edward Hall, president of the university, commented that the dean "got what was coming to him." He went on to say "Maybe this will do something to belie people's feelings who say that Canadian universities are riddled with Communist supporters."

The Toronto *Globe and Mail* found Dr. Hall's view "alarming." It warned editorially, "It is hard to imagine a more disastrous bit of counsel to the younger generation than this. If the idea is to be encouraged at Western University that the right way to express an opinion on the most controversial question of the age is to ring cowbells and explode stink bombs, then indeed the calibre of our intellectual leadership is sinking fast."

NEWS OF THE London incident quickly spread to Toronto where the Soviet defender was scheduled to speak the following night. It looked like a repetition of the previous meeting, with hundreds of students and others gathered outside Massey Hall, ready for action. But this time the local Communists were forewarned and took proper precautions.

At least one anti-Communist got into the hall, however. Soon after the Red Dean had begun his speech, J. Farley Faulkner, a local businessman, rose to ask a question. He got no further. As he was being hustled out of the meeting he heard the chairman advising him to "go hire a hall" if he wanted to make a speech.

THAT GAVE Faulkner an idea: he *would* hire a hall—and hire Massey Hall he did. It took only one story by a newspaper columnist to draw hundreds of phone calls pledging support and offering advice on how best to answer the Reds. On March 12 nearly three thousand people filled the hall to hear Faulkner's reply.

Faulkner himself did little speaking. "We're trying to bring you a picture of what is behind the Iron Curtain," he said, "and what could happen here." He then presented five New Canadians who gave their experiences under Russian domination. All were applauded.

One reporter summed up the whole effect this way: "None present at this gathering in Lent is likely soon to forget the litany of Viktor Baltov, late of Moscow: From the slavery, misery, poverty, purges, and terror of barbarism and atheistic communism, God save Canada."

—NORMAN BERNER

SO RICH A CROWN

by FRANCES SWARBRICK

Often the best we can give to the Saviour is a wreath of thorns but He willingly makes it a symbol of His love and forgiveness

IT WAS EARLY SPRING with not yet a tint of green on the gray fields or in the thickets. But a warm wind was blowing and the countryside seemed to be yearning for rebirth.

Now on a Sunday afternoon I was walking alone through the woods and pastures on a strange errand. Once long ago a soldier walked out of a barracks door into the darkness, to find a thorn bush from which to plait a crown. Now I too was hunting for thorns for a crown. It would be hung on the cross we had put up in our churchyard. We had set the large cross close to the street hoping that with its crown of thorns and nails it would be a reminder during Lent to those who passed by.

The day was somber, fitting for so solemn a task. Black branches of the trees shook in the wind as if entreating the mass of low clouds. Rivulets from the thawing ground ran down the barren pasture slopes and from outcroppings of rock to join a stream below.

AS I WALKED, examining each copse and thicket, I thought of the cross standing forbidding and almost awesome in the churchyard, a strange sight there where it cast its dark shadow over the sidewalk. "Is it nothing to you, all ye that pass by?" Surely I was not the only one whom it confounded to walk in that shadow.

It had been a strange planting, that planting of a tree that would not grow. Early on Saturday we had come to dig the hole and set it up. It took two men to carry it, although it was no more than big enough to hold a man's body. How incongruous on a spring day seemed the grim and lifeless trunk with its raw gashes from the axe, how unreal the thought of thorns and nails and all His loss.

The men were solemn at the work. "Big enough, isn't it!" they said. The hammer blows rang out as we pounded the three nails in place.

WHEN I REACHED the small stream at the bottom of the valley I walked beside it watching the water that poured bankfull over dark boulders, carrying with it old leaves and branches and all the rubbish of the dead year. Along the stream I found several thorny trees, but none with branches supple enough to twine, until I came at least to a locust tree. Its thick brown trunk stood upon the bank and spread coiling roots out around itself. I saw its drooping branches bore great clusters of dark red thorns. The young silver-gray shoots were slender and flexible with thorns fully three inches long.

I cut several and, sitting down on the bank above the swirling stream, began to weave the crown. I thought of Pilate's soldiers and wondered who of that band long ago had gone out in search of thorns. Possibly he was half drunk, and the thorn tree must have been growing near by, perhaps just outside some open barracks window. Whoever he was, he must have cursed to see his own blood

SOON THEY WOULD BURST INTO BLOOM

on the treacherous barbs before he was through.

We have a kinship now, I thought, that man who plaited the crown and I. I felt a twinge of pity for him whose only importance lies in his immortal act of torture.

But I was not allowed to sorrow only for his crime. Was it not my sins that were now composing the fearful wreath the Lord must wear? This Good Friday it is not the soldier's crown but my crown of thorns that will be pressed down upon His head.

MY SOMBER MOOD deepened as I sat on the rocks of the stream bank listening to the rush of the water and the wind in the branches of the locust tree.

There was melancholy abroad, almost as if creation itself remembered that spring long ago and was filled with yearning sorrow for its God. Soon it would burst into bloom for Him, the locust tree hiding its red thorns with white blossoms and the dogwood bearing the pale flowers of memory. But it was not yet time.

When the crown was finished I looked at it for some moments, the twisted gray shoots and polished thorns somehow making real to me the horror of pain and dishonor. How shameful that my only offering to Him is this thing of torture. If I make a wreath for Him it should be of bay for a conqueror or of gold for a king; I give Him instead this stark symbol of sin, this braided token of cruelty and evil in the hearts of men!

Yet how willingly He accepts it to wear as His own, turning it into a sign of His love and forgiveness to all believers from that first hour it was thrust on His head. Surely gold or gems never composed so rich a crown.

CARRYING THE CROWN I WALKED BACK along the stream, still watching the water pour over the rocks with its great haste of urgency and expectancy, carrying away all the debris of the past. The wind had freshened and was tearing old leaves from the oak shrubs and casting them into the water. All nature was striving for change and rebirth, while only I, it seemed, walked unchanged and unrestored, still clinging to old ways and the wreckage of old mistakes. I thought of the lines of the Easter hymn,

All the winter of our sins,
Long and dark, is flying

If only my sins too could be swept away like the dead leaves and branches, the past's old garments cast off in the rush and renewal of the stream!

Almost involuntarily I prayed "As spring comes may I too share with the seasons a new birth. Grant that my desolation like winter's may flower into rejoicing! Grant me the cleansing and redemption of Thy shed blood."

NDIAN DIARY

y FRANKLIN CLARK FRY

ULCA president describes trip early this year to attend World Council meeting and visit the Andhra Lutheran Church

JANUARY 8—leaving Lucknow.

India is fascinating but, up to now, I ave caught only a tantalizing glimpse f it. Here are salient facts about this ession of the World Council's Central ommittee:

THE SITE. Isabella Thoburn College, a lethodist college for women, has a com- lex of commodious buildings joined by overed walk-ways. Designed for 100 egree heat, it has been cold and dank ll week. Temperatures have slid down o 45 at night. We pampered westerners iss hot running water and bath tubs! A eep chill has penetrated into the mar- ow of our bones. Monkeys scamper ver the campus and clamber up the alls. Giant buzzard-like kites soar over- ead or perch on the parapets.

THE PERSONALITIES. Nehru towers bove all our visitors like a Himalayan eak, although Vice President Radhak- ishnan and Governor Munshi of the Jnited Provinces paid us ceremonial calls oo. With intelligence and cultured re- traint, Jawarhelal the Great took our ommittee on an illuminating ramble hrough world problems for a solid hour n an impromptu address. I had the tick- sh but exhilarating task of replying.

Like a butterfly-fancier with a net, I ounced on Nehru with my increasingly abulous autograph book. It was easy. looked into his eyes, smiled disarmingly nd said, "I am the eternal child. Please ign." He signed. "Oh, by the way," I dded, "Tito's name is three pages ahead of yours." World statesmen have a broad human streak too! Nehru reacted with as much curiosity as a youngster. He wet his thumb and leafed back to look.

MY OWN JOB. The Bishop of Chichester, as chairman of the committee, normally shares the task of presiding with me, as vice chairman. This time nearly the total load fell on my shoulders. Flu put the bishop to bed for several days.

My longest-to-be-remembered chore was another response, this one to Governor Munshi. When that self-assured worthy spoke, he took it on himself to lecture the World Council on the impertinence of evangelism. "Cultural imperialism" is how the Gospel looks to him. Jesus is one among many human sages. The Sermon on the Mount is full of echoes of the Bhavagad Gita!

As the governor's host, my answer had to be filled with dignity and courtesy. As a Christian, it did not dare to give an uncertain sound. It didn't! I hit the notes squarely without any tremolo. "Salvation," I said, "consists of forgiveness, issuing in inward peace, soaring into joy, the whole based on faith. Above and beyond all hospitals and schools, 'salvation' (which the aristocratic Hindu had publicly resented) will always be our supreme gift."

Munshi, a friend from two years ago when he was in New Delhi as food minister, took my testimony without wincing and received me as cordially as ever in Government House as his luncheon-

guest five days later.

THE WORK. 1) Preparations for the 1954 general assembly of the World Council at Evanston, 2) a thorough re-study of the structure of the council, 3) a concentrated look at the situation of Christianity in Asia today, and 4) financial puzzles featured the agenda. Members and special consultants from India, Pakistan, Burma, Ceylon, Iran, Malaya, Indonesia, Japan, Formosa, Korea and the Philippines were vocal, influential.

A SOBER THOUGHT. During the last 10 days, I have been working like fury not only for universal Christendom today but, just as consciously, for my unborn grandchildren. No power on earth except brotherly applied Christianity can stave off the revolt of Asia's billion against the white man. Christianity of a high order must come fast! With a gush and not a trickle! RIGHT NOW!

JANUARY 9—Calcutta.

Flying rubs off glamor heartlessly. Famous sites and scenes ought to sue the Wrights. Even the holy Ganges, under our left wing, looks ordinary and prosaic from the air . . . Calcutta is still its indescribable, repellent self. Teeming crowds mill around everywhere. The whole city is as overfull of people as Macy's is a week before Christmas.

Squalor and filth on every side . . . open sewers in the outskirts less than six inches from the doorsteps of miserable hovels . . . little brown boys playing cricket (of all things!) in empty lots . . . rickshaw men straining to pull incredible cargoes of freight . . . bullock carts and stolid water-buffaloes bringing buses to a cursing halt . . . cows, lean cows, gaunt cows, scrawny calfs jaywalking across the busiest thoroughfares, strolling down the sidewalks.

No wonder even runty horses are so scarce. They can't stand the competition of men. Men are cheaper. Fifty pounds on a man's head are nothing . . . or 75 pounds at the two ends of a bamboo pole across a man's shoulder. Men pull the little carts through the dense human traffic. Men are the beasts of burden. Mechanizing a city like this would put 80 per cent of its inhabitants out of work.

Thousands of Bengali refugees squatting in Howrah railroad station are the shocking epitome of it all. Each family huddles in a few square feet, with a hedge of pathetic possessions surrounding it. Women are cooking over small fires right on the stone floor of the station. Shrouded figures are asleep. Stifling odors rise in the stagnant air. The vast human calamity wedged within these walls numbs the soul.

A drive to Serampore, hallowed by the memory of William Carey, thaws out my heart again. A few hours are spent with the senate of the theological college there. Best of all, I am invited to lecture to the flashing-eyed students for 30 minutes on ecumenism. The present governor of this province, Muckerjee, is a grandson of one of Carey's first converts. He is a graphic reminder that God gives the harvest!

The wailing soprano chant of a huckster outside my window has been wearing my nerves raspy as I write. I hope it lulls me to sleep.

JANUARY 10—to Rajahmundry.

After nine hours by plane and train—Rajahmundry! All my life the name "Rajahmundry" has been a household word for us Frys. I can still see myself as a growing boy avidly reading *The Foreign Missionary* in our family pew while waiting for the evening service. Now the dreams of the lad have become reality for the man. I'm here!

Main Building at Andhra Christian College

Beaming missionary friends run alongde the train as it pulls up. The royal eeting which began there was to swell id spread all day. At our arrival at ıthergiri, the handsome seminary comound, it suddenly flowered into a triıphal procession. A huge banner bidng me "Welcome" stretched across the ıtrance to the driveway. As we paused ıder it, an elaborate floral garland was ted over my head and draped around y neck.

The seminary "orchestra," including a mborine, an Asian drum, a distant relive of an accordion, and several singers ith small megaphones struck up the enite in the Telugu liturgy and strode T in the lead. As President F. L. Colean and I followed, we passed through ıe ornamental gateway made of bamoo uprights after another. Theologs, eir wives, and scores of their children ned the path for a hundred yards.

The evening event was equally worth reembering: a skillfully presented Christas pageant at the Schade High School or Girls. Dozens of girls of assorted zes from tiny cherubs to graceful seniors ad memorized thousands of words—all ı English. Reverence, precision, inenious costuming were notable. Exted laughing students pelted Miss Glatz nd me with flower petals during our eremonial entrance.

The Andhra riots of late December, agitating for a separate Telugu province, had forced the postponement of this glittering annual event from Dec. 18. My good fortune!

Population of Rajahmundry is variously estimated at 100,000-150,000. Lutheran Christians number 3,000. Between 2 and 3 per cent! After 100 years! Forgive our listless pace, good Lord.

January 11—Sunday in Rajahmundry.

This morning's worship in the seminary chapel was refreshing. The Indian service one week ago in Lucknow had been only a shabby imitation of the West. It was a discouraging exhibition and I had come away depressed. How can Christianity ever bloom in Asia until it strikes root in the Asian spirit itself?

The first few tendrils are visibly sprouting here, thank God!

The entire service, including pastor's chants, has been set to piercing Telugu melodies. Their foreignness to my American ear is just how foreign our Western church music must sound to these people.

One man in the front row beat out the time with tiny, bell-shaped cymbals as the only accompaniment. We officiants wore white robes—Indian style—under our surplices. An older boy and two women came forward devoutly with special thank-offerings. A large basket, cov-

ered with white cloth, specially caught my eye. I was told that it was for gifts of rice. This is a recent innovation to encourage the beginning of "individual pledges."

Today is the gala dedication day of the imposing new Administration Building of the Visrantipuram tuberculosis sanatorium on the outskirts of the city. This handsome structure of 56 airy rooms is a tribute to the tirelessness of Miss Meta Blair, a missionary nurse extraordinary, and to Dr. George Gesler, the builder. Half of the cost came from the government of Madras and the other half from our own church and Women's Missionary Society.

Sixty miles of concrete bricks were made on the grounds. Missionary Samuel Schmidthenner made a brave little talk in unveiling a memorial plaque to his father who lost his life in the LaSalle Hotel fire. The formal act of dedication and an address fell to my lot as the symbol of the Mother Church in America.

A matching Nurses' Home is under construction nearby, thanks to the liberality of the Augustana Lutheran Church. Too many ULCA'ers forget or never knew that Augustana is our valued partner in the India field.

Another Rajahmundry fixture, of which Dr. A. F. A. Neudoerffer was the founder, claimed my presence and my open mouth at 4 o'clock: the reading room. The city's leading attorneys, physicians, landowners and even the jailer, almost all them non-Christians, gathered there as my fellow-guests at tea.

The admission price was that they would have to tolerate "a few remarks" from the visiting pundit, no matter how stuffy he turned out to be. Before they even got their emotional defenses up, I reversed the roles. I announced that they would have to lead off; I would only answer questions.

As anticipated, their choice was revealing: Is America completely materialistic in contrast to spiritual India? Do men or women go to church in large numbers in America? What is the present status of the "color question" in the United States? Is Germany more or less Christian since World War II? How about *apartheid* in South Africa? Does the Boy Scout movement build an attitude of reverence to God?

The calm of St. Paul's Church was a welcome haven at 6 o'clock. Standing in its historic pulpit suffused me with joy and a mighty sense of the Holy Spirit. It was as if the hands of a century of godly missionaries were stretched over me in benediction.

A typical, highly spiced Indian dinner as a guest of Dr. M. Devasahayam, the secretary of the AELC, ended the day on a genial note.

JANUARY 12—Silver Jubilee Celebration.

Imagine living to be 52 years of age without knowing what a pandal is! No, it's not some kind of a bear (panda) but a covered outdoor amphitheater. A pandal about 60 x 120 feet has been erected for today's festivities. Seven rows of bamboo poles hold up a roof of shaggy palmyra leaves as a shelter for the huge crowd that is expected.

The magnet is the celebration of the Silver Jubilee of the Andhra *Church*. (The *mission*, of course, is 110 years old.) Delegations have streamed in all through the early morning from scores of congregations and schools all over the Rajahmundry district. Each proudly carried a colorful banner, announcing the statistics of its growth.

Some agile fellows quickly climbed up and hung each "flag" inside the tent as every village group settled itself on the

PLOWING WITH OXEN IN INDIA

round right beneath its own. Banners e fluttering, excitement is spreading, nd joy radiates everywhere.

A remarkably frank pageant held the age this morning. All credit to Dr. I. L. Dolbeer, it was like nothing else I ave ever seen! Less self-glorification linted from it than from any other an-iversary "dramatics" in history. Ample eason exists here for boastfulness but ardly a hint of it is heard.

Gabriel was the first symbolical char-ter to appear. With brown skin and a ustache! He called "Mother AELC" nd her seven daughters to account: vangelism, Educational Work, Congre-ational Work, Finance, Medical Work, ndustrial Work, Christian Education. was not only strict but healthy in-ospection!

"The Gospel of salvation is being eard gladly where 25 years ago they ould have spurned it as a foreign re-gion—but in some areas the number f baptisms has been very low." "Hard-working pastors and catechists look after our 2,200 congregations—but how many of these congregations are very weak and feeble?" "Fourteen parishes are fully self-supporting but 114 contribute less than one-half their own upkeep." Here was realism of a high order.

Nobody counted how many wedged themselves into the pandal in the afternoon, with others rimming it six to eight deep. Estimates varied wildly afterwards. Let me call it 2,500. What I do know is that I preached for a solid hour! I hope that it was a solid sermon too. Nothing shorter would do, I was warned. By a glorious stroke of good fortune, Bishop Hanns Lilje, president of the Lutheran World Federation, arrived on the afternoon train and plunged right into an address, too. The Andhra Lutherans will tell their grandchildren about this day.

We Americans played hooky from the all-Telugu evening affair for a *gemuetlich* station dinner. Questions flowed fast and free. "Tell us about Lucknow—Nehru

and Munshi." "Is there any word from Paul Mackensen?" "Will the new mission in Malaya be permanent?"

JANUARY 13—to Guntur.

The Rajahmundry Industrial Home and Colony of Mercy "just growed up." Bible Training School Converts' Home, Hostel for Destitute Children, industrial training center, lace industry headquarters, all are housed in one compound. They cross and criss-cross in using the same facilities. The Converts' Home is for baptized caste women who have been cast off and have no place on earth to go. Have no fears; it's not sumptuous, no bait for anyone to become a Christian. The destitute children are abandoned waifs.

The Bible Training School educates teen-agers and some widows to become Christian teachers or Bible women in the villages. Rude, home-made wooden equipment provides the barest minimum for spinning, weaving, dyeing. Cripples, epileptics, mild mental cases (the raw material for the beggar class everywhere else in India) sit on open verandas learning useful crafts. Lace workers are comparatively few. The bulk of the output is sold within India itself. Two beaming "mute" girls leap in excitement as they read aloud the story of the birth of Jesus.

At 10 A.M., the liveliest and most responsive gathering to date waited for me at St. Paul's Church with tense anticipation. Practically all the pastors, many salaried lay workers and a corps of influential laymen had come together to answer and ask questions. I led off with a "warm-up" round of simple ones, then edged into a few posers.

Why, after many years of continuous and striking gains, has the growth of the Andhra Church slackened and stopped? The tide has actually receded slightly in the last two years! Will India's independence mean the rise of cultural nationalism, identifying the highest patriotism with the native religions? The average gift in the ULCA (to our shame!) is equivalent to the average American's earnings for one week. The average gift in the AELC equals the average Indian's income for only one day! What can be done to awaken stewardship?

Four per cent of the Andhra country is Evangelical Lutheran. A smaller percentage of the whole of India is Christian at all. Our Indian fellow-believers hold a crucial sector of the terrain in front of the future City of God. If a wise Christian general had the power to redistribute the forces of Jesus Christ in the world today to gain the greatest strategic impact, he would certainly mass fewer of them in America and Europe and many, many more in Asia. In terms of the 21st and 22nd centuries, one Christian in India in 1953 may be worth two or three in Pennsylvania or Sweden.

BEFORE MY LUNCHEON with Dr. and Mrs. Virgil Zigler, Rajahmundry Hospital drew itself up for inspection. Most encouraging sight: the excavation already under way for the new men's wing. Most picturesque: an old Indian woman being carried in on a crude stretcher by four coolies with a fifth holding an open umbrella over her face as a protection against the burning sun.

When this entire Indian adventure is totted up, the most charming page in the whole photograph-album will be our station-wagon ride, Bishop Hanns Lilje's and mine, from Rajahmundry to Bezwada on this golden afternoon. Missionary William Peery endured all the annoyances at the wheel; we sat back and regaled ourselves with many exotic sights

We Visited a Liberian Village

EVELYN GARMAN GILBERT

We found some curious customs among the natives but they showed a deep and reverent Christian faith

IT WAS FIVE O'CLOCK in the afternoon when our jeep pick-up rolled into Fokelle, a native Liberian village with about 150 huts. There were six of us—four Americans and two native car boys. The national pastor, affectionately called "Pa" Clinton, had met us on the outskirts and directed us to the District Commissioner's house on the government compound in the center of the village. This house was given for our use by the Paramount Chief who soon came to welcome us.

Watching us as we got out of the jeep were scores of curious people, making one wonder if they had ever seen a white woman before.

At a given signal, the church council appeared along with many members of the congregation. After shaking hands Liberian style—snapping fingers—they presented us with two chickens, ten eggs, a pail of rice, plantain, eddoes, and two bottles of palm oil. "Pa" Clinton was the official interpreter in Kpelle as no church members spoke English.

OUR CAR BOYS soon set up a kitchen-dining room in the room where the District Commissioner holds court and serves as official representative of the Liberian government. We had brought along a stove, table, provisions, cots, bedding, mosquito nets and boiled water. When the meal was prepared we used aluminum tumblers for everything—lacking plates—noodle soup, boiled eggs, rice, fried plantain, and finally for canned peaches and water. Through all this procedure black faces peered at us through the four screenless windows and one door.

On either side of the large courtroom were two small rooms, each containing a table, enamel wash basin, and a pail of water. The car boys had put up our cots and mosquito netting and we were ready for sleep when bedtime came.

WHEREVER WE WALKED in the village throngs were following us. We estimated the population of this unusually well-kept village to be about 1,500. When it was church time we lighted a large pressure lantern and with flashlights started out, making a veritable torchlight procession. As we neared the church—open on both sides and rear—the assembled congregation began to sing their Kpelle hymns. The tiny mud, stick, and thatch church was crowded, with many others looking in from the outside. The mud walls had been freshly whitewashed and palm branches and firebush flowers decorated the interior.

As we went down the aisle to the small chancel in the lantern-lighted church, our hearts were really warmed. All the women sat on the left, with the men on the right. The Christian women wore white dresses and white scarves on their

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Mrs. Gilbert is accompanying her husband, Dr. Herman L. Gilbert, on a survey of the ULCA mission field in Liberia. Dr. Gilbert is an associate secretary of the Board of Foreign Missions.

heads. The men wore what looked like a white nightshirt over their clothing. A cross in red was worn over the heart. We were delighted with their fine singing, fervent prayers, and perfect recital of the Apostles' Creed, Lord's Prayer, and scripture passages.

It was gratifying to see so many fine laymen leading the group, as so often only the women become Christian. After three of us had spoken cordial greetings, both men and women responded. They asked many questions and expressed great interest and concern about having a new church building with a zinc or aluminum roof. Missionary L. T. Bowers told them the Church in Liberia would pay for the new roof whenever they made their own bricks and saved enough money to buy cement. They also asked that a school building be provided in the village, and a dispensary or small hospital.

Following the meeting, everyone paraded back to our living quarters because the chief wanted his private band to entertain us. We placed our chairs outside the door on the clean-swept ground and waited. Soon the band, consisting of six men, appeared with their native instruments.

There were four wooden instruments into which they blew and got weird noises, a drum and a triangle-like affair. They came right to my husband, knelt around him and almost deafened us with "the noise" (music!). Finally "Pa" Clinton, very much embarrassed, suggested that my husband give them a "dash" or tip. Others followed the same practice as the natives began their folk dancing for their own pleasure and ours. We could hardly get them stopped to go to bed by midnight.

Before daylight we heard great crowds outside. We found out later that the "bugabugs" — termites — were flying. Everybody—mostly women and children —came out to catch them as they fly only at certain times of the year. They tear off the wings, roast the body and consider it a great delicacy, supposed to taste like salted peanuts.

We were up early and breakfasted again out of our aluminum tumblers: apricot nectar, oatmeal, eggs and coffee. The boys gathered everything on the truck and the Paramount Chief came to give us two more chickens after which we properly "dashed" him for the use of his fine mud, stick, and thatch house.

Before we left the village, my husband took his tape recorder to the only village store with an electric generator and a refrigerator. Here he played some recorded Kpelle hymns and attracted a large crowd. The Paramount Chief came and was finally encouraged to speak a few words into the microphone. A deacon of the congregation prayed and members of the congregation sang and recited scripture. Even the native band came to be recorded. When it was played back to them, amazement spread over their faces at the miraculous performance of the white preacher—a sight one will not soon forget.

Everybody followed as our truck went near the church again. Daily school was in session there, but all the church people had assembled again because my husband wanted their pictures. They love to pose.

Then came the parting ceremony, and what a surprise to us! From a silk handkerchief the president of the church council unfolded a number of interesting objects. I received a native musical gourd and a drinking ladle made from a gourd.

VILLAGERS IN LIBERIA

They listen reverently to the Gospel message

My husband received a handmade knife, ncased in a leather sheath. They knew e would need such an instrument on his rek through the jungle.

We loved these people. Their Chris- ian faith means very much to them— erhaps more than to us who have never nown anything else. Their sincerity noved us deeply, and their stalwart leaders were fine. Two national pastors have developed this growing congregation, with some counsel and guidance from their missionary partners.

WE'RE SURE that it won't be too long until the Church in Liberia will be asked for a new aluminum roof for the church building in Fokwelle.

UNEXPECTED GUIDANCE

TWO ULCA PASTORS returning from a convention were standing at the San Francisco Terminal, obviously "lost," when an Iraqui student approached them and politely asked whether he could be of help. "We want to get to Berkeley," one said. "We intend to visit St. Michael's Church and the Lutheran Student Center," he added, probably doubting whether this student from Baghdad could help them find these places!

To their astonishment the student answered: "Just come along with me. That is just where I am going. I am a member of St. Michael's Church and also of the LSA in Berkeley. I, also, will attend the service tonight."

The student was Julius Shabbas, Assyrian from Baghdad, active member of our Student Association. Thus an Iraqui could guide American Lutheran pastors to the Lutheran Church and the Lutheran Student Center.

—LOTTIE KOHLS

He Serves God With a Brush

By CLYDE G. STEELE

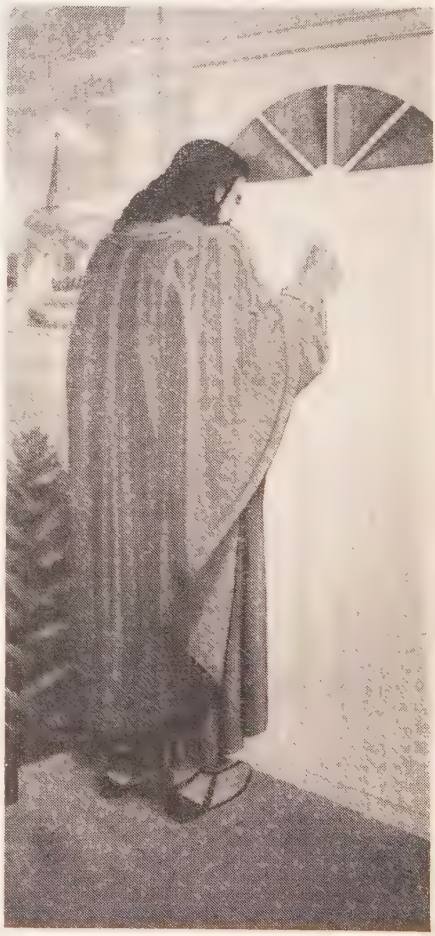
Illinois layman paints religious pictures for children to convey to them the beauty and meaning of Bible stories

LUTHER MEMORIAL CHURCH, Springfield, Illinois, has its own art department in the person of Nils Einar Reistad. The *Citizens Tribune* of Springfield describes him as "one of those quiet modest men who joy in doing nice things for others—his chief interest is his church which recently observed its tenth dedication anniversary."

When the chapel was constructed the nave of the church was attractive, but the basement had walls of gray building blocks and concrete with unpainted beams and flooring overhead. This was the assembly room for the Sunday school.

Nils Reistad felt that this atmosphere was not conducive to worship for the youngsters. At one of the Brotherhood meetings he proposed that the men finish the walls and ceiling and he would produce religious paintings for the spaces between the windows and on either side of what was one day to be a children's altar. This was the beginning of the now-completed work of eight three-by-six-foot panels setting forth familiar Bible stories.

ARTIST REISTAD has had no art training. His parents discouraged his early interest in this field because their conception of an artist was a man starving in a garret for love of his vocation. The only training he has received, other than that in the public schools, has been from his study of more than 200 art books. He has a similar number of religious volumes in his library.



"CHRIST KNOCKING AT THE DOOR"
The church is in the background

When complimented on his paintings he passes it off modestly. "I make no claim that any of my paintings are art;

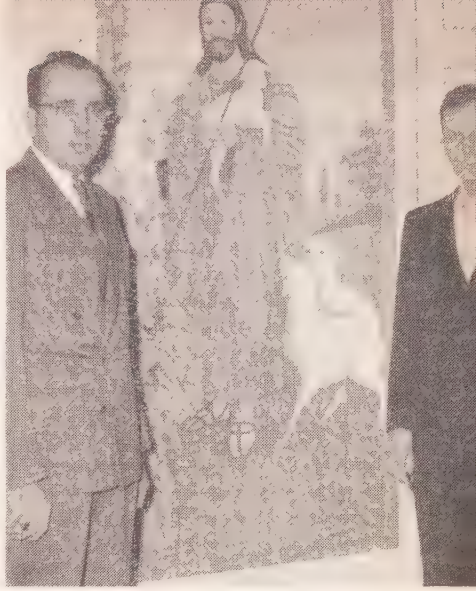
lid them for the children and to help brighten the church basement."

Since he paints primarily for children, hey are welcomed as his critics. A four-ear-old nephew is both admirer and ritic. Reistad utilizes an unusual method f painting which brought forth comment rom his nephew. Some of his tones and hades are accomplished by blending di-ectly on the panel, instead of mixing the particular shade and then applying it. While working on the panel "The Good Shepherd" he applied a dark base pre-aratory to applying the light overtones nd then blending to obtain the effect f the wool on the sheep. His nephew vas watching this process and viewing he dark tones applied to the sheep ex-laimed "No! Change that sheep. That's dirty-looking black sheep. You want nice white sheep next to Jesus."

A similar incident revealed the inter-st of a three-year-old. He awoke dur-ng the night and was talking to himself. His mother went to him and asked what vas troubling him. The youngster was oncerned about Reistad's painting Christ Walking on the Water." He said, All the other men were in the boat and esus was walking on the water, but there vas one man sinking down in the water."

Most unusual and striking of his vorks in the chapel is "Christ Knocking t the Door." The artist has endeavored o paint a likeness of Christ knocking t one of our modern doors, which in-ludes in its design the symbol of the ross. In the background is Luther Me-horial Church.

Reistad says, "This painting was made ith the hope that someone may take om it the lesson intended to be con-eyed. Our little church, or any church f Christ, is really Christ knocking at the oor. We learn of God and His will in



"Good Shepherd" Panel
Pastor Peterson (left) and Artist Reistad

the church; we extend the work of God's Kingdom by what we do through the church."

Other paintings in the chapel are "Christ Welcoming the Children"; "The Boy Christ in the Temple"—of this one the art editor of a national magazine said "it should be called 'Christ Confounding His Elders.'"

A great favorite with the children is "Daniel in the Lions' Den"—there are 14 lions for the attraction of the children and Daniel is portrayed in a kneeling position with his eyes closed. The lion studies are a carry-over from earlier days when Reistad painted posters for a circus.

Another unusual work is "Holy Night," a composite semi-mural painting, created with the definite objective of being attractive and entertaining to the children. "The Boy Christ in the Carpenter Shop" using a local boy as the

model for Jesus and the boy's sister as model for a cherub peering in the window complete the series.

When asked his inspiration for painting, the artist replied, "Jesus. I need no other inspiration." His whole purpose is to convey to the children some of the beauty of the Bible stories. If he has succeeded in creating in one child the desire to attend Sunday school, then, "all my thousands of hours of work are well worthwhile."

"About my Father's business" would seem to characterize the life of Einer Reistad. For many years he was an organizer of Boy Scout troops, a Sunday school teacher of boys, leader of the youth activities of Luther Memorial. He is ex-officio member of the church council, leader in the brotherhood; has served as a member of the publicity committee of synod, and state officer in the Brotherhood.

His pastor, Herbert C. Peterson, says that in addition to all this he calls the office two or three times each week gathering information for publicity for the "church news" column of the local paper. He creates original posters for the outdoor bulletin board of the church, makes sermon posters for Sunday mornings and then asks what other tasks he can undertake to assist in the work of the church.

Pastor Peterson commented, "He is a consecrated Christian individual, ready and willing to sacrifice time, talents and possessions for his church." Mr. Reistad has one complaint, his wife insists upon him eating his meals and sleeping a few hours each night, both of which, he says, cut terribly into his time.

Tiny Hymnal Was Used a Century Ago

One of the most unique hymnbooks ever used in the Lutheran church was published in 1854 by the General Synod, because of the demand for a "smaller and more portable size than those now in use." The tiny volume was 2⅛ x 3⅜ inches, with a thickness of one and a half inches. Despite its diminutive size, it contained 1,004 hymns and 20 doxologies. In those days it was the custom to sing at the close of the last hymn a doxology whose meter fitted that of the hymn. This practice has gone out of use because of the liturgical recessional which demands a marching tempo.

The hymnal is printed in six-point type, just two-thirds the size of this. Even in a daytime service, especially on a dark or cloudy day, only those with good eyes could probably decipher the print, even at close range. It was a crucial test for those who came to evening services, with oil lamps used to light the church.

The advertising of this volume said that in addition to the cheapness and convenience of the small size in public and domestic worship, "Christians may also carry this volume with them on their journeys, in their special walks, into the field of labor, and as opportunity may offer, kindle anew the flame of their devotion at the fire of the sacred music."

—H. E. Zimmerman

We're Really One Large Family

By PHYLLIS G. BRANDT

Members of a congregation should help one another

"PASTOR, I KNOW THIS isn't exactly Christian, but frankly I don't care," said Mrs. Snyder. "As long as Mr. Holmes remains Sunday school superintendent, my children will not attend. I'm sending them to another church school down the street."

As I drove home I considered the problem, hoping to find some solution. But the matter continued to disturb my sleep that night. The Snyders had been prominent members of the church. Their four children had been sitting in the front pew of the church with their parents since babyhood. With the exception of little Johnny, they were among the best behaved and brightest children in Sunday school, and their parents—until just recently—had been faithful Sunday morning worshipers.

Johnny was the youngest. Unfortunately his older brothers and sisters playfully teased and tormented him whenever they could. The child's uncontrollable temper had often disturbed Sunday school. Consequently, Mr. Holmes had probably taken steps to correct this situation and the boy's father resented his action. I weighed every possibility of solving their problem, but in each instance my suggestions had been blankly rejected.

ONE SUNDAY MORNING I noticed the unusual promptness of my two youngsters at the breakfast table. They ate hastily in preoccupied moods without saying a word. Devouring their last spoonful of cereal they shouted a hurried good-bye. I glanced at my watch.

"Aren't you leaving a bit early today?"

They agreed with a quick nod.

"What's the occasion?"

Living next to the church, the boys usually timed their departure with the last ring of the Sunday school bell.

"We have a sick call to make."

Simultaneously they blurted out the words they had heard me say so often.

"Johnny Snyder is sick, Dad. Our teacher helped us make a gift for him in Sunday school. All of our class is going over this morning before Sunday school to give it to him."

"What did the class make?" I inquired in surprise.

"Johnny likes sports a lot, so we made a sports scrapbook for him—"

"He also like puzzles," interrupted Bill. "Teacher helped us make some puzzles out of our Sunday school lesson pictures."

WHEN I VISITED the Snyders the following week, I found a great change in their attitude. Johnny had recuperated and the next Sunday the children attended Sunday school and the whole family occupied their usual church pews.

I thanked the boys' teacher for inadvertently becoming my part-time assistant. She smiled and answered, "Well, Pastor, it takes the co-operation of every member in a family to keep complete harmony in a home, and after all, your congregation is really one large family."

FIVE MAKE A FAMILY

PATIENCE

YESTERDAY WAS one of those blowy days that seem to be crying out for blankets on the line. And who was I to run contrary to the plans of nature?

As I came up from the basement, Pete came tearing from the other end of the yard, his open sweater flying behind him like wings. "Wait, wait," he called, "I'll get the wagon."

I'd forgotten that last summer that was his washday job, sliding the express wagon under my heavy basket. I've always meant to get one of those aluminum frames with wheels, but I'm not sure the old way isn't better so long as the youngsters are around to help. Of course, what I really want is a drier, but the new car must come first. Dan's on the trail of a good used one right now.

"Let Sam help," said Susie, hauling away on the old dog's collar. "You want to help, don't you, dear Sam." She flung her arms around him and before I could protest she had kissed his floppy ear.

THE PROCESSION—dog, children and basket heaped with soft, clean blankets—moved out to the yard where the taut lines waited. As we went I thought I caught a glimse of movement beyond the high hedge our former neighbor had planted between our house and hers.

"Now, you've all been a big help," I told the children, "but you have done enough. These are my best blankets. They are fresh and clean and I don't want any finger marks on them, so please don't touch. I'll struggle with them alone."

"OK. I'm going to Jackie's."

"So am I," echoed Susie.

"No, Mother! She can't go, can she?"

Susie bobbed her head vigorously while I fastened a clothespin more securely. "I'm going to Joy-joy's!"

"But you didn't think of it till I said I was going there." Pete's tone was earnest and reasonable. While my cold wet fingers smoothed the blanket into place, my brain was scuttling around trying to think of a way to be fair.

"SUSIE, SUSIE!" came Clair Mawson's voice from the other side of the hedge. "Marilyn says if you'll come over to our house, she will fix your finger nails the way she's done Karen's."

Susie's indecision showed in her face. She loves to tag after the boys. But she loves Marilyn, too—not quite as much as Karen does, but enough to make the decision a hard one.

"Do you think Susie's big enough?" I called to Clair. "I mean big enough to have her fingers fixed up?"

"I am! I'm big enough!" And she was off like a flash. Pete pulled his sweater front in and out in imitation of a palpitating heart.

"All right," I laughed. "Now button up that sweater and keep it buttoned. If you keep your cap on you may go without your regular jacket, but you don't want to spend the rest of your vacation housed up with a cold."

HE WAS OFF BEFORE I could give any further instructions and Clair came around the end of the hedge. "I hope

ou don't really mind Marilyn's doing he girls' nails. I never thought about it, ut I suppose it is rather frivolous to be tarting it at their age."

"Mercy, no. Not when it's the colorless ind, and I know that's what Marilyn ises. My objection was pure smoke-creen to keep Susie from realizing that vas what I wanted her to do. She can e the most obstinate little mule when he thinks someone is trying to make ier do something."

"Oh, I see that very well. But some-imes I get a little weary of approaching verything obliquely."

"Takes patience to raise nice young-ters."

"You should know, all right. I do hink yours are two of the nicest."

"They are pretty nice, if I do say it nyself. But they still take patience. I lon't know whether I'm doing the right hing about them this week or not."

"Vacation bring its problems?"

"This vacation does. In theory, it is nice and respectful for the schools to lose for Holy Week. But what do chil-lren, especially older ones, do when they re out of school? Race and tear and play bebop and go to movies and parties nd—" she ran out of breath.

"WHY, CLAIR MAWSON! You are just bout the last person I expected to hear erating the younger generation! With nice youngsters like yours, too!"

"I'm not berating the younger genera-ion. I think they are wonderful. They re self-reliant and spontaneous as we never were. They—"

"Excuse me, Mrs. Mawson." Karen ame dashing around the hedge so fast he tripped over her own feet and barely aved herself from sprawling. "Marilyn ays to ask if you forgot you turned the team iron on to press Chuck's pants."

"Forget is exactly what I did! Come on over and have a cup of coffee, Connie, while I get this job done."

"I shouldn't, with all I have to do in my own house and taking the children to the church for their Easter practice again this afternoon, but—"

"But you will," urged Karen. "Then you'll be there for Susie's surprise."

"Just fifteen minutes, then." I raised the clothespole and gave a tweak to a corner of a blanket, wondering what sort of a surprise she meant.

THE MAWSON'S KITCHEN has such a "lived-in" look with the gay rocker and low table by the east window. I relaxed gratefully. "It seems a long time since breakfast—that is to judge by my feet."

"I'll sit down when I finish this job. Chuck was going to do it himself but the explorer scouts decided on an all-day hike and these have to be done for the party tonight."

"Party? In Holy Week?"

"That's what I meant about having their vacation this week. Lots of families pay no attention to Holy Week at all. Both our youngsters have been invited to one party after another. They say they don't see why they can't do both—go to church and go to the parties afterwards."

"I suppose you can't hold teen-agers to the same sort of program as grown folks." But inside me, something was resisting my own words.

"I want the decision to come from them, but so far, that seems to be the way they figure." She sighed and shoved the iron along the board.

"I see what you mean about patience!"

The door from the dining-room swung open. Susie appeared with Karen and Marilyn beaming behind her. "Look!" she held up ten flaming fingers. "Easter eggs!"

Personal Problem Clinic

Bygones

QUESTION: More than 25 years ago my grandfather lent $1,000 to a man with whom he had been friendly for many years. Through some trick, technicality, or misfortune the money was never repaid. My grandfather was cheated out of it. The occurrence aroused the family against the debtor and his household. The man has been dead for years, and the children are grown-up, educated, and are getting along well. But our family still looks on all of them as unreliable and less than honest. Mother still says, "Never trust a ——" (family name).

REPLY: It is unfair to the other family —and to yourself—to hold against a whole family the misdoing of one member. Whether your suspicions of them are well grounded or not, your attitude leaves much to be desired.

Beyond these considerations, as Christians and members of the same congregation, you should "forgive and forget" an unfortunate occurrence of long ago. No matter how much guilt may have been involved in the case of the original borrower, a Christian is bound to view the whole matter in a generous, forgiving way, and allow people adequate opportunity to redeem themselves. By keeping up an attitude of hostility you make yourself guilty of an offense as bad as the original dereliction, if not even worse. Pardon and Christian adjustment are required of you. With new attitudes and practices, you will have a better world.

Careless

QUESTION: Eunice and I have been married six years, and we have one child, a boy of four years. I am very fond of little Bobby. Our first two years were quite happy, but then my wife's sloppy housekeeping, careless dress, coarse speech, and barbarous manners annoyed me so much that we separated. Eunice took Bob with her. After two years of separation we started over again. But the same irritations, plus a few new ones, soon asserted themselves.

At first I thought my wife might become a good homemaker, like my mother, but she soon slipped. Today, unless I put the house in order, it generally looks as though a tornado had hit it. Eunice's appearance and manner fit the surroundings. What a blessing a good homemaker must be!

I have at times thought of looking for affection and encouragement somewhere else, but I hesitate, always hoping for improvement. Every time I speak to Eunice about these matters we wind up in a quarrel. What shall I do?

REPLY: Difficulties of this type do not come into being overnight. You should have been able to detect such tendencies before your marriage. What sort of housekeeper was Eunice's mother? But then, your problem lies in the present.

Each person is an original print—different from all others. But they can be changed if they can be brought to the point of desiring improvement. Doesn't your wife have a few women friends of her own age who are more fastidious and careful than she? Couldn't you confidentially suggest to them the possibility of helping both of you? Remarkable changes have been wrought when several women have started working on another. Tactful conversation, invitations to their well-ordered homes, veiled suggestions, and praise for small improvements could work wonders.

Your ideas about "stepping out" are decidedly out of order. You are married to this woman, and it is your Christian obligation to adjust difficulties and to help her improve. Try to see all Eunice's good points, play down her faults, praise her for every little gain, and take an occasional critical look at yourself.

—EARL S. RUDISILL

Death and Resurrection

The Easter Story. By Felix R. McKnight. Holt. 31 pages. $2.50.

There are countless Christmas books, but few for Easter. A publisher has now made beautiful volume, with good drawings in color on almost every page, which retells the ible story from Palm Sunday to the appearance of the risen Lord to his disciples in the per room.

Author of the narrative is a newspaperman who says he is "an ordinary church-going yman." He has fulfilled his assignment not only with skill and simplicity but with reverice and faithfulness to the Gospel sources. This is a good book to have around the house r occasional reading by young and old. Especially during this week it would be splendid r daily reading.

hurch and State

The English Church and Nation. By R. H. alden. Macmillan. 434 pages. $5.

Originally given as a series of lectures at regular intervals, the material has been llected and published after the death of e author, formerly Dean of Wells. An ffort has been made to correlate the history the English church with the general hisry of the nation. One feels that the urch in many cases has been given a secndary place in the tendency to dwell on e secular phase of history. Great movements in the English church like Anglo-atholicism in the nineteenth century have een inadequately treated. The struggle of ormans and Angevins with the church incomplete.

The treatment of the church during the udor period is highly satisfactory. Malden oints out that on the eve of the Reformaon it was difficult to get new recruits for e monasteries. The invention of printing d eliminated copyists. Expensive building ograms in an inflationary period had furer handicapped the security of the monteries. Malden presents the situation us: "Since the middle of the fourteenth ntury, the power of the crown over the urch had increased steadily. By the beinning of the sixteenth it was complete everything but name. The shadowy papal ntrol was really very little more than an pensive nuisance which might just as ell be brought to an end."

The author points out, "Our Reformation was much more religious than its parallels on the Continent or in Scotland. Besides this, no name has ever been attached to it as have those of Luther, Calvin, Zwingli to the systems they inaugurated." One cannot entirely agree with this. It is true that Tudor control and British insularity made the transition with much less disturbance and in a shorter time. The Reformation, however, was in many ways an act of the state. There were few of the explosive qualities characteristic of the Continent. Malden tries to show that the British Reformation was never attached to a political party. One has to realize, in order not to be misled, the lack of opposition to the Tudors. War and skillful political intrigue had eliminated this.

Perhaps a discussion of non-conformity is outside the scope of the book, for little is said about it. Malden writes that British non-conformists wanted to develop a personal religion. In view of this, it hardly seems accurate when he adds: "The mainspring of all Protestant non-conformity in England has always been social and political rather than religious. They represent the self-assertion of a class, which thinks (perhaps with some justice) that it is not receiving as much general recognition as its intrinsic merits deserve." It is hardly possible to look at seventeenth-century Puritanism or eighteenth-century Methodism in this light.

Chapter headings are planned to symbolize organic growth. One regrets the absence of a map or two and is disturbed by occasional abrupt transition. Interesting sidelights on English history are stimulating. The book is pleasant reading and causes one to think seriously on the church as the most stable and enduring element in any society. GEORGE W. DELAWTER

Teaneck, N. J.

Answer to Korean Questions

Verdict in Korea. By Robert T. Oliver. Bald Eagle Press, State College, Pa. 207 pages. $4.

The real nature of the war in Korea is difficult for the average American to understand. After it was dragged through the quagmires of a national political campaign this intrinsic difficulty was made infinitely worse.

This book provides an opportunity to get some understanding of the true situation in Korea. Every parent who has a son fighting there should read it.

The author has real understanding of Korea itself. For 10 years he has been a personal friend and advisor of Syngman Rhee. He has also been an advisor to the Korean government both in Korea and Washington. Many of the Korean patriots are his personal friends. Consequently the book is written with a knowledge of Korea and an appreciation of that country's role in the history of the Orient. This is a virtue often lacking in the books written by war correspondents and by people who take a brief trip to the East

The Korean War is put in its historic setting. The strategic location of Korea in the age-long struggle for power in the Orient is graphically portrayed. The role of Korea in the struggle between the great powers during the last centuries is set forth for us of the Western World who know so little of the history or culture of the East. In this setting it is possible for the author to evaluate objectively the recent events which are confusingly debated by the newspaper headlines and the columnists.

The author takes the trouble to detail each step of the conflict so as to give the reader a factual picture of the course of events from the beginning until the present, starting with the secret agreement signed by Secretary of War William Howard Taft in Tokyo in 1905 giving over Korea to the Japanese.

Another interesting feature of the book is the story of the brave resistance of the South Koreans. Their resistance to the Communist aggression may prove to be the turning point in the Communist struggle for world domination. The utter destruction of Korea is an appalling story. The book reminds us not only of the abject misery of the Koreans but of the fact that, when the war is over, they cannot rebuild their civilization from their own resources. Help will have to come from the outside world.

The author finally concludes that if communism is halted in Korea and thus defeated in Asia it will be defeated as a world power in Europe as well.

The book would make a fine present for any person in the armed forces who faces a hitch in Korea. ALBERT W. SHUMAKER

Philadelphia

America's Sins

Spiritual Revolution. By Pierce Harris. Doubleday. 191 pages. $2.75.

The author, a Methodist clergyman from the South, has a deep love for America and knows how to express it. He also has an abiding hope in Christianity and earnestly professes it.

Yet between his love and hope there seems to be little relation. He laments the follies of modern America, both moral and political, and vigorously identifies them with the proverbial reasons for the ruin of Rome. That results in an oversimplification of analysis which is unsatisfactory to the sociologist and at the same time provides a setting for homiletical flourishes more congenial to the pulpit than to the written word. ROBERT D. HERSHEY

Philadelphia

ETTERS
O THE EDITOR

ongressional committees nd Communism

SIR: Your "Conclusion" of March 11 (on ngressional committee investigations of mmunism) was a page right out of The *aily Worker*, and very well done too. A t of innuendo, a dash of guilt by associa-on, a taste of smear tactics. But did you swer the charges against your pink pals? ou did not. Mr. Weigle (Dr. Luther A. eigle) has been accused of affiliations th a half-dozen Communist fronts, and r. Bowie (Dr. Walter Russell Bowie) with good many more than that. Whether the arge is repeated by Carl McIntire, D.D., by Joe Doakes, the ashman, is immaterial. The question is, can the charges be futed?

WILLIAM F. SMITH
Columbus, Ohio

SIR: The fall 1952 magazine of the Intermediate Luther League had in its bibliography a book, the author of which, according to House Report 378, 82nd Congress, page 107, has been "affiliated with from 11 to 20 Communist-front organizations . . . *Lutheran Woman's Work* has been carrying for three months this year an announcement of a booklet for worship service by Georgia Harkness. This person is named as a group who "have been affiliated with from 5 to 10 Communist-front organizations . . . Many Lutheran people are expressing real concern for the future of our church. THE LUTHERAN has consistently promoted the Socialistic schemes of our government, also the atheistic-proposed International Covenant of Human Rights . . .

Columbus, Ohio EDNA B. SMITH

SIR: Our Lutheran Church has always taken the position that we are to be loyal to our country. You should abstain from any statement which may give aid and comfort to the ungodly position of communism, whether openly as in Russia or secretly as in America. It is not the place of a religious periodical to discuss politics.

New Florence, Pa. JOHN B. GARDNER

SIR: These congressional committees were among the first, if not the first, to alert us to the dangers of Communists in our midst so that we all may now say that we have learned a lot about Communists.

Sterling, Ill. LORRAINE D. BEHRENS

SIR: Your knowledge of communism must be appallingly limited. Power of communism, as found by the countries within the Iron Curtain, does not lie in great numbers but in the placement of "a small band of Reds" in schools, government, and other strategic places where the greatest damage and betrayals can be effected.

DOROTHY KIEFER BOLESKE
Mt. Carmel, Pa.

SIR: Our government does not realize that communism can't be successfully combatted by using the methods of communism.

Cleveland MARIBELLE BREHMAN

SIR: Your latest contribution made me happy again for the fact that you tackle economical and political issues in THE LUTHERAN. I do not know the U.S. scene well enough to judge whether you are always dead right in your analysis. (I suspect that you are most of the time.) But I appreciate your evangelical viewpoint in discussing the news. I hope your articles will make us all more sensitive of our duties toward the community at large.

U. S. LEUPOLD
Waterloo Seminary, Ontario

Wrong reviewer

SIR: Please correct the signature on the review of *The Wars of Truth* by Herschel Baker in THE LUTHERAN of Feb. 4. The review was written by M. L. Stirewalt, *Senior.* M. L. STIREWALT, JR.

Hickory, N. C.

ILLINOIS:

Joliet Church Says "Thank You" to ULCA Board

CHICAGO Members of St. John's Church, Joliet, have appreciated the help given the congregation through the years by the Board of American Missions. Therefore, when the fiftieth anniversary of the church's organization was planned, one of the highlights slated was the presentation of a check for $1,100 (*see cut below*). The "anniversary offering" (which amounted to $1,178) was pre-dedicated to the gift to BAM, and congregational spokesmen said that the gift would eventually be increased to over $1,300.

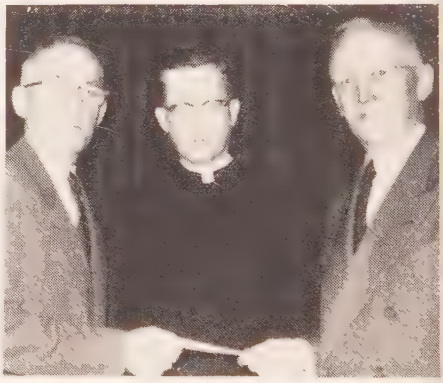
The anniversary services conducted early last month were highlighted by addresses by Synod President J. Harmon McGuire, and Anton Ackerson. At the anniversary banquet, Pastor William J. Boldt's brother, Dr. Frederick R. Boldt, of Salem Church, Fremont, Nebr., served as toastmaster.

DEDICATION SERVICES for the new Advent Church, St. Louis, were held Feb. 15. This new church is of modern, functional design, with a seating capacity of 270. In keeping with the modern design straight lines instead of arches are carried through the building at windows and doors. The dedicatory theme "The Great Objectives of the Church" was set forth by special speakers: Dr. Harmon J. McGuire, Dr. Armin G. Weng and the Rev. LeRoy F. Weihe.

MEMBERS of First Church, Murphysboro, and prominent leaders in the city united to honor Dr. Wm. J. Boatman at the beginning of his 30th year as pastor of First Church. At the anniversary dinner Dr. Boatman was presented with a leather-bound copy of the RSV Bible by the Murphysboro Ministerial Association and a generous cash gift by the congregation.

HOLY TRINITY, Chicago, has instituted a program of training men for leadership on the church council. A board of stewards now serves with the regularly elected councilmen in an advisory capacity; from this group future councilmen are to be selected.

THE REV. GEORGE J. CURREN, pastor of St. Paul's Church, Dixon, participated in a program of emphasis on evangelism in the Texas Synod in co-operation with the Rev. Clifton Weihe of Board of Social Missions of ULC.



DR. ARTHUR KNUDSEN (right), of the Board of American Missions, receives from Layman William Scholl and Pastor William Boldt check for $1,175 "in appreciation of the financial and spiritual help St. John's Church, Joliet, Ill., received from board" (see news this page)

RADIO PREACHERS for the month in synod were the Rev. Frank Barcus, Metropolis, over WMOK; the Rev. C. C. Warfel, Monroe, Wis., over WEKZ; the Rev. Carl I. Empson, Jacksonville, over WLDS. The Rev. Carl Berhenke of Woodlawn Immanuel, Chicago, will appear on WGN-TV "Faith of Our Fathers" April 19, 26, May 3.

THE REV. CHARLES SULLIVAN has accepted a call to become city missionary for the Social Missions Society of Illinois. He succeeds the Rev. Charles Bachmann who

.LINOIS . . .

as recalled to the navy chaplaincy. Pastor ullivan is a graduate of Gettysburg, served Tressler Orphanage and Lewisburg Fed-al Prison, Pennsylvania, before coming to hicago.

CARTHAGE COLLEGE has established a '400 full tuition scholarship in memory of Irs. Dorothy Mack Endres, class of '47. Irs. Endres was the wife of the Rev. David ndres of Macomb; she was a victim of olio last fall.

THE NEW half-million dollar chapel-usic hall at Carthage College is ready or occupancy. Made possible by CHEY inds, the building is the realization of a eam of the college for a house of worship n the campus.

THE LUTHERAN in 1953 goes into 67 per ent more homes in Illinois than in '52. he goal is 14,000. CLYDE G. STEELE

CARIBBEAN SYNOD:

Churchmen Look for "Regular" Synod Meeting

AS THE FIRST few months of the new ear slipped past, pastors and laymen of he Caribbean Synod looked forward to heir first "regular" convention of the nod since its formation in May 1952. t that convention there was so much pecial" activity that it could not be alled a typical convention.

This year's convention, to be held at ood Shepherd Church in San Juan, Puerto ico, will hear the first annual reports of nodical committees—on ministerial edu-ation, missions, stewardship, and auxiliaries. DR. FLAVIUS L. CONRAD, president of the orth Carolina Synod, will be official ULCA presentative.

One of the unique features of conventions of this synod is the fact that the program, bulletin of reports, and sessions of the convention itself will all be in two languages—English and Spanish.

The Women's Missionary Society of the aribbean Synod met early this year for its first "regular" meeting since its acceptance into the general body of the ULCA. Officers elected at the meeting were: Mrs. Evaristo Falco, president; Mrs. Cesar Cotto, vice president; Mrs. Francisco Molina, secretary; Miss Frieda Hoh, treasurer; and Miss Aline Kean, statistical secretary.

According to unofficial reports from the synodical treasurer, this small synod has made surprising progress in its benevolence giving during the first year of its life as a synod. While the synod has not been assigned a benevolence apportionment for 1953, nevertheless its 1953 budget stipulates that 67 per cent of all benevolence receipts will be sent directly to the ULCA treasurer for general benevolence.

One revealing statistic of the synodical treasurer's report shows that the benevolence contributions of Frederick Church in St. Thomas during 1952 represented over 26 per cent of all benevolence receipts sent to the synodical treasury last year. The same percentage is hardly likely to repeat itself this year, as other congregations in synod are showing a marked increase in benevolent giving. MERLE G. FRANKE

NEW YORK:

Cambria Heights Sees Cornerstone Laid March 1

LONG ISLAND — Prince of Peace Church, Cambria Heights, laid the cornerstone for its new church March 1. Participating in the service were the Rev. William T. Heil, the Rev. Leonard R. Klemann and Pastor C. Leighton King. It is anticipated that this magnificent new structure, which has been in the planning stage for a long time, will be completed sometime this summer.

SEMINARIAN LOUIS J. RODER has accepted a call to Trinity Church, Wyandanch, effective upon his ordination in June.

ST. PAUL'S CHURCH, Valley Stream, recently dedicated seven stained glass windows, some of which were given as memorials. RICHARD H. WEISKOTTEN

NORTH CAROLINA:

Workshop on Public Relations Makes History

SALISBURY—A very stimulating and somewhat historic Workshop on Public Relations, bringing together about 100 North Carolina Lutheran pastors, took place at St. John's, Salisbury, Feb. 11, under the supervision of the Rev. Joseph Simonson, director of the Division of Public Relations of the National Lutheran Council.

The News Workshop produced its own topflight news as it provided the impetus for a historic occasion in North Carolina Lutheranism. For the first time here, at least in recent years, pastors of the American Lutheran Church, the United Lutheran Church in America, and the Lutheran Church—Missouri Synod sat down together in the same room in a free and easy fellowship, and discussed a program of mutual interest.

Expressions of many of those present indicated pleasure at the opportunity for such intra-Lutheran contact.

In the course of the conference stimulation to more effective promotion and reporting of the message of the church, and church news through the media of newspaper, radio and television, came out of authoritative discussions conducted by Erik Modean of the NLC staff; Sherman Shore, a member of the staff of the *Winston-Salem Journal and Sentinel;* Dr. Walter B. Freed, St. Mark's Church, Charlotte; and Earl Aiken, director of public relations, Lenoir Rhyne College.

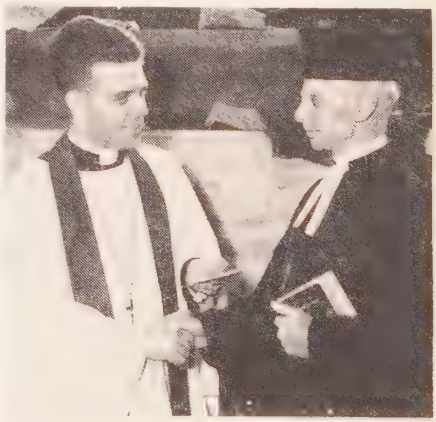
The Rev. Charles Wessinger, Grace, Thomasville (ULC), served as moderator

SEVENTY-SEVEN congregations in synod reported holding preaching-teaching missions during 1952, the synodical evangelism committee reveals. Statistics received indicated a combined daily average attendance of more than 10,000, 7 per cent of which included prospective and inactive members. Around 200 accessions were reported as direct results of the missions.

DR. V. R. CROMER, Lenoir Rhyne College president, and Dr. H. E. Isenhour, chairman of Lenoir Rhyne board of trustees, were recently elected to three-year terms on the board of trustees of the newly formed Foundation of Church-Related Colleges in North Carolina. Dr. Isenhour will also serve on the executive committee of the foundation.

MESSIAH CHURCH, Salisbury, recently celebrated its tenth anniversary by relinquishing its home mission status and becoming fully self-supporting. The congregation, organized in 1943, is located in a textile center of Salisbury. Pastor Wilford Lyerly reports that a group of 65 tithers has aided the congregation in more than subscribing its first budget as a self-supporting congregation of over $10,000.

DAVID F. COOPER



DOUBLE CEREMONY. During the cornerstone-laying ceremonies at St. Peter's Church, Ottawa, Canada, Canada Synod President John H. Reble (right) gave Pastor Arthur F. Conrad a check for $20,000 as synod's share of $234,000 cost of new building to be constructed in the heart of Canada's capital. Plans for the new church have caught the imagination of all Canadian Lutherans who want a dignified and important worship center near the center of government

OHIO:

Mansfield Lutherans Are REAL Lutherans!

MANSFIELD—This industrial city of early 45,000 has Lutherans who are *real* Lutherans!

With one mission already only three months old, another mission has been started for ethnic Germans formerly organized under the name of "German Evangelical Friendly Mission Church." The new mission brings to nine the number of ULCA congregations in the city, which should be some sort of record for a city of its size!

Three of the nine are 100 per cent LUTHERAN readers. First Church has a LUTHERAN subscription list over 1,260 names long. St. Paul's list has 451 names; and Holy Trinity (mission) has 75 subscribers.

Ohio Synod Director H. C. Roehner reports that there are 3,000 more LUTHERAN subscribers this year than last . . . he's out for a 19,000 subscription list! New arrivals in the Lutheran Honor Roll include Stony Ridge, with 401 subscriptions; Trinity Church, Canton, with 431 and Zion Church, Wooster, 410. The synodical director reports that Trinity Church, Akron, expects to subscribe for every family in 1954!

ON FEB. 22 at Zion Church, Reedsburg, Robert F. Hall was ordained by President George W. Miley and Dean E. E. Flack. He will be graduated from Hamma in May. His ordination, *ad interim*, was authorized by synod last May. He will be installed in the Reedsburg parish, Zion and St. Paul's churches, by his father soon.

AFTER MORE THAN 30 years' service at Glenwood Avenue Church, Toledo, Sister Emma Boarts resigned March 1. Following a stay at the Baltimore Motherhouse she expects to be assigned to a Pennsylvania home for the aged.

OHIO JUNIORS have been busy planning

CREDIT LINE

story of the week

TWO YEARS AGO, George Kovasic scraped together enough money to buy a plot of ground in Morton Grove (suburban Chicago). As rapidly as he could, he saved more money for building materials to build a house for his wife, two small daughters.

Six months later, he moved into his unfinished home. Although he was often dead-tired when he got home from work (he was a foreman in a brick plastic plant), he managed to use his evenings completing the downstairs—kitchen, living room, utility room and one of the bedrooms. Two bedrooms upstairs were still to be finished . . .

. . . when polio struck down Mrs. Kovasic. She was removed to an iron lung in an Evanston hospital. That left Kovasic with two small children, heavy medical expenses. But it didn't faze him . . . he took advantage of all the overtime his plant would permit him, cut his sleeping schedule.

Last fall, Mrs. Kovasic came home. She still had to spend part-time in the "lung," and a therapeutic tank now took up a lot of space in the unfinished house. A brother of Kovasic, who decided to help finish the house, moved in with his wife.

THEN the community American Legion and Lions Club heard of the Kovasic plight, decided to hold a dance, profits to go to the needy family. But the dance was never held . . . nobody wanted to dance it seemed; everyone wanted to donate money, time, energy, labor, materials . . .

The mayor, a plumber, gave freely of his time and talent . . . men of the town arrived in droves to help complete the upstairs, polish off the downstairs. The Lions Club donated a television set.

Happily, George announced he was "holding Open House Sunday for all the people who had a hand in the Good Samaritan act!

"God's been very good to me!"

—DICK SUTCLIFFE

OHIO . . .

their summer, according to Camp Mowana Director Richard W. Powell. Before the middle of February all the girls' places and all but 11 of the boys' places in the four junior (age 9-11) boys' and girls' camp periods had been filled, and there was a waiting list.

AFTER NEARLY 35 years O. L. Seybold has resigned as organist at St. Paul's, Mansfield. Mr. Seybold has been the standing delegate to synodical conventions, and represented the synod at a ULCA convention.

NINETY PER CENT of Grace, Dover's, 673 family units have given gifts or pledges of $107,000 toward the $150,000 building fund drive for a larger church and pipe organ.

GRACE, Dayton, is preparing to build a $20,000 basement unit to meet a pressing need for Sunday school class space. $5,000 is already in hand.

ALTARS in the nursery, beginners' and primary departments, together with brass appointments and paraments, were dedicated at First English, Toledo, on Feb. 15.

FIRST CHURCH, Dayton, has received a $1,000 bequest.

NINE CHILDREN of Mr. and Mrs. John J. Buchenroth have given a $500 memorial to First Church, Bellefontaine. The type of memorial which "would reflect the personal love and pride which parents and children had in the congregation in which they and the children have served" has been left to the church officers.

E. RUDOLPH WALBORN

RECENTLY dedicated is this new $40,000 parish hall. Building formerly used as parsonage for Pastor W. Harold Redcay, now provides religious education facilities for Trinity Church, Reisterstown, Maryland. A chapel in front of building honored pastor's twenty-nine years of service

PENNSYLVANIA:

Newspaper Lenten Series Attracts Readers

ALLENTOWN—A series of *Globe-Times* Lenten articles by Christian men and women living in Bethlehem (Pa.) has local readers reaching for their paper every evening to see "who wrote today's Lenten meditation about 'What My Religion Means to Me.'" After the first day, editors moved the articles to the inside pages; but three days later brought them back to the front page, because of intense public interest in the series.

Catholics, Quakers, Lutherans, Reformed, and numerous others have participated. Among those published was a concise and scriptural statement of faith by Daniel A. Shook, straight-A Lehigh University senior, who will enter Philadelphia Seminary next fall, and hopes to be a missionary when he has finished his

theological training. Writing about a verse from the 46th Psalm, "Be still, and know that I am God," the young preacheolog commented: "The exhortation to be still is an exhortation to man to stop forcing his own little ideas on the world, thus obscuring the word of God."

A HISTORIC century-old Lutheran church in the Lehigh Valley suffered more than $35,000 worth of damage, when fire broke out in St. Paul's Church ("Blue Church") just outside of Coopersburg March 2. Plans for repairs were underway within 24 hours.

ZION CHURCH, Northampton, has received a certificate of recognition from the Christian Education Division of the National Council of Churches of Christ in America for promoting religious education over more than a quarter of a century. Zion's released-time school was begun by Pastor Arthur Deibert 30 years ago. Average annual attendance has been 140 pupils throughout the three decades.

ST. JAMES' CHURCH, Allentown, recently observed its 40th anniversary with a drive for $30,000 to enlarge the church's physical property.

WORKING SIDE BY SIDE but not addicted to "unionism," men of the Hecktown Union Church chartered two brotherhoods in one evening recently. Earle Bader, ULC Brotherhood secretary, was speaker and presented the charter.

HENRY W. SNYDER, JR.

Realignment Prompts Inter-synod Meetings

LANCASTER—As the date of the realignment of synods approaches, more and more meetings are being scheduled between the two synodical groups on our territory. Dr. Dwight F. Putman, president, and Dr. George H. Berkheimer, secretary of the Central Pennsylvania Synod, have spoken to groups of Ministerium pastors at Palmyra and Ephrata, respectively. Extensive reorganization of the synod seems to be contemplated. Lancaster County will comprise the geographic area of the new Lancaster Conference of the Central Penn Synod. Further meetings will be held including informative programs by the Women's Missionary Society of Conference.

THE PURCHASE and development of homes for the aged have highlighted the inner mission activities in the Lancaster vicinity. A home is now operating in Harrisburg, a second home "Spang Crest," is being remodeled in Lebanon and a home has been purchased and plans are being made for its renovation in Lancaster. Local chartered groups are in charge of these homes—the "Lutheran Service Society of Lebanon County" and "Lutheran Service for Older People, Inc." in Lancaster.

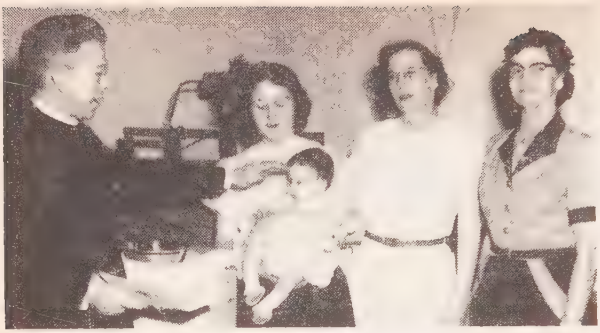
SPANG CREST is engaged in raising $48,000 for renovations, furnishings and operating expenses for the first year. The financial goal in Lancaster is $50,000. Fred Galebach of Grace Church, Lancaster, has donated $10,000 to date and hopes to give the full purchase price of the building.

THE DEVELOPMENT of the Inner Mission program in these various local areas is in harmony with the new policy of the Central Pennsylvania Synod in whose territory these homes are situated.

THE TRESSLER Lutheran Home of Loysville has sent the pastors of the transferring churches information about its work. More and more of the pastors are looking forward to the stimulation of the new opportunities of service that affiliation with the Central Synod will afford.

PASTORS A. W. TRUMPETER of St. Mark's and WARREN C. HEINLY of Grace have returned home from the General Hospital where they spent several weeks recently. Both are making splendid progress. The Rev. James Graefe has relinquished his work at Ascension—to become pastor at Salem Church, Philadelphia.

ERNEST J. HOH



FOUR. That many generations were recently received into St. John's Church, Great Falls, Mont., when Pastor A. C. Baumgaertner welcomed Mrs. E. Ramsted, Clarence Sue Ramsted, Mrs. A. Strunk and Mrs. Anna Topfer. The four were confirmed, baptized, received by profession of faith (2), respectively

"M" Day Successful!

PITTSBURGH—General Chairman Paul E. Daugherty and Superintendent Donald L. Houser both said it was a joy to answer their phones the night of Feb. 22. That was "M" Day in the Pittsburgh Synod and "it was magnificent."

At 1:30 A.M. the last report from the churches was received. When the totals were all added, it showed that the churches of the synod were behind the Home Mission Advance. The goal for the two years is $225,000. Of that amount $200,000 has been received to date in cash and pledges. The prospects of a very successful Home Mission Advance appeal are evident.

TWO WELL-KNOWN ULCA leaders were guest speakers for "Religion in Life Week" at Thiel College.

DR. HARVEY D. HOOVER, professor emeritus of Gettysburg Seminary and former president of Carthage College, spoke at the chapel sessions Monday through Friday. He also preached at the student-faculty Ash Wednesday service.

THE REV. OSWALD ELBERT, eastern representative of the division of student service of the National Lutheran Council, conducted daily Bible study in the lounge at Livingston Hall each day at 4:15. The book of Romans was studied. Religion-is-Life Week was sponsored by the faculty religious life committee. In a message distributed to all students, Chairman T. S. Scheigele stated the purpose of the week was "to help us see religion as all of life—as the factor which makes us better students, better professional persons, better citizens in our community."

FOR THE FIRST TIME the Chicago Seminary Choir is making an itinerary through synod. Recognized as one of the better midwestern choirs the group held concerts in Erie with a 15-minute TV showing and a 30-minute radio concert; six appearances in the Pittsburgh area with a 15-minute appearance on TV and a concert in the Heinz Memorial Chapel on the University of Pittsburgh campus. As part of their tour the choir presented a concert to both the Zelienople Orphans' Home and the Home for the Aged.

IN PITTSBURGH a group of North Side ministers has moved into the campaign for better housing and living conditions in the Manchester area. Pastor Robert M. Herold, of Bethel Church, along with an alderman and a real estate man, was named to a steering committee to plan for improvements in this section of the city. Impetus for the committee's formation came from a survey of housing conditions made by church leaders. Said Pastor Herold, "They were appalled by sub-standard and overcrowded living conditions in the area. The committee will go in for long-range planning, looking to the distant future, but the main problem is the day-to-day work of helping families in the area to improve their lot.

CENTRAL CONFERENCE Luther Leaguers are looking forward to a week-end at Camp Lutherlyn April 10-11. Bible study and discussion groups will be held.

LUTHER E. FACKLER

WISCONSIN:

Pamphlet Prepared By Synod Committee

MADISON—To help prepare adults for church membership, the stewardship committee of synod has published an attractive pamphlet titled "You Need the Church." Seven reasons are given. "Because you need Jesus Christ; you need to be part of the Body of Christ; you need the Word; you need worship; you need Christian fellowship; you need to be a steward; you need to be a witness." Fifty thousand copies will be distributed. Pastor Victor K. Wrigley, Milwaukee, is author.

ANOTHER OF THOSE pioneers who saw the need for the English language has passed away. She was Miss Amelia Jacobsen, whose dream came true in the Church of the Atonement, Beloit. When she died at age 86, her will contained a bequest of $5,000 for home missions.

A COUNCILMAN'S stewardship workshop for those in the Milwaukee area will be held April 17 at Reformation Church.

WISCONSIN LUTHERANS, who collected 50,000 pounds of clothing for Lutheran World Relief last fall, will load at least three cars after Easter.

JUNE 14 will mark not only the 50th anniversary of the ordination of Dr. Paul Wager Roth, but the date of his exit from the active pastorate. He has been at Epiphany Church, Milwaukee, 35 years.

DR. JOHN F. FEDDERS, who retired after 43 years at Lake Park, Milwaukee, has teamed up with another retired veteran, Dr. William C. Schaeffer, president of the Board of American Missions, to establish a new congregation in Orlando, Florida.

DR. J. MARTIN KLOTSCHE, president of Milwaukee State Teachers College, will spend two and a half months in Germany, in a fellowship under the Smith-Mundt act.

MEN OF St. Matthew's, Wauwatosa, have

—HOME MISSIONS—

GEORGIA: Ascension Church, Augusta, was organized Feb. 8 with 69 charter members. Participating were Mission Developer James C. Dickert, Pastors Charles E. Fritz and William Schaeffer.

TEXAS: Reformation Church, Garland, celebrated its first birthday as an organized mission congregation on Transfiguration Sunday. Dr. John Bennetch, Dallas, who was mission developer while attending to his duties as a theological professor in the Dallas Seminary, and synod secretary, the Rev. Carl F. Schneider, father of the pastor, preached.

WISCONSIN: April 12 will be organization day of the new St. Stephen's mission, Monona Village, Madison. Baptized membership will likely exceed 200.

OHIO: Bethesda-on-the-Bay, Bay Village, has purchased a third lot at $1,100 cost, to provide for a parsonage. The congregation now has three lots with frontage on three streets, and with adequate space for parking and future building needs.

TEXAS: The mission at Waco, Crestview Church, began its work in 1953 with 102 baptized members. Recently 11 new faces showed up in Sunday school! Dedication Day for the new church is set for May 17. The congregation has been using the building and working on it themselves.

GEORGIA: Fifty-one charter members organized St. Paul's mission in Americus on March 1. Participating in the service was Synod President Charles E. Fritz, Pastors Lloyd Seiler, Donald Poole and Russell Crouse.

TEXAS: St. Mark's, Corpus Christi mission, doubled the capacity of their primary department by adding a room to their house chapel, which at one time served as the parsonage. Work was done by the members in leisure time; materials were donated. One couple has set a goal of 20 members for this year!

TEXAS:

ULPH Establishes Ninth Branch in Austin

AUSTIN—Texas and Southwest Lutherans who have been in the habit of sending 800 miles to Chicago for church supplies and materials from the nearest branch of the United Lutheran Publication House, are welcoming the news that there's soon to be a ULPH branch here.

Although mail service in and out of the Lone Star capital city is "excellent," when the ninth ULPH branch is opened at Sixth and Lavaca Streets this month, even better service may be expected . . . the Lutheran Book Store in Austin is directly across the street from the Post Office!

Dedication of the new branch has been scheduled for Texas Synod time (Texas Synod convention is scheduled to meet in Austin's First English Church, May 5-7).

ROBERT GUMP, who formerly managed the Baltimore (Md.) branch of the United Lutheran Publication House, has arrived in Austin with ULPH Sales Manager William Pepper and is currently setting up displays and supplies preparatory to the unofficial opening in mid-April.

Featured in the Austin store will be an ecclesiastical arts department along with books, religious gifts, Bibles, church and Sunday school supplies. Displays for Southwest and deep Southern synods will, in all probability, be shipped from the Austin store, thereby saving valuable shipping costs and time.

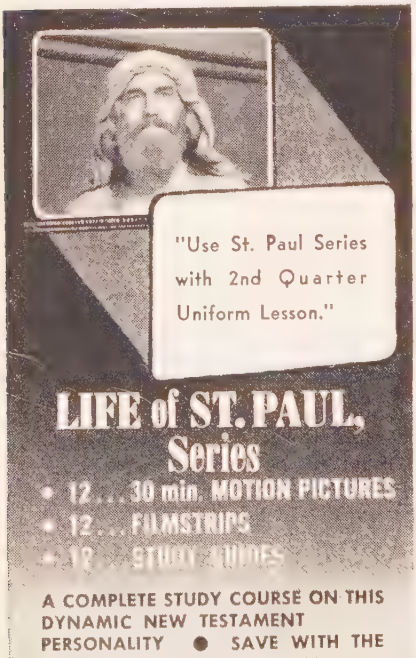
In conjunction with the branch store opening, Texas Lutherans will also be listening to "Church World News," a fifteen-minute summary of news of all churches around the world. To begin broadcasts over Austin's KTBC (950 on the radio dial) Easter Sunday, the program will be the third Church World News to be aired. Others are currently being aired in Columbia, S. C., and Philadelphia, Pa. Time for the Austin broadcast is 4:00 P.M. each Sunday. News commentator is Dick Sutcliffe; commercials are prepared by Frank Rhody, read by Stan Carnarius, all members of the staff of the

WISCONSIN . . .

held a six-week series of Monday night stewardship conferences for laymen.

FOREIGN MISSIONS received second-mile help toward missionary support from the synod as follows: two churches at $1,800 each; 11 churches at $600 per year; 16 churches at $300 a year for a total of $15,000. Over $2,000 is given annually for the "parish abroad" program. Nine churches support the protege program with $425.

CHARLES A. PULS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PACIFIC LUTHERAN THEOLOGICAL SEMINARY

TEXAS . . .

United Lutheran Publication House, Philadelphia.

L.W.A. QUOTA for Texas in 1953 is 7,484. Many congregations gave during the Hour of Sharing Program.

UNITED DR. MARTIN LUTHER CHURCH, Shiner, is making plans to launch the building program immediately, constructing the church and one education unit. The church will seat 400, the social hall will seat 210 and the main educational unit will have 15 class rooms and three assembly rooms. This will cost about $163,500. Local donated labor is expected to reduce the costs about $9,000.

VISITATION EVANGELISM program and preaching mission in Shiner is scheduled for April with Pastor P. L. Wahlberg, Jr. and President Royal E. Lesher, as leaders.

PHILADELPHIA AND TRINITY Church, Swiss Alp and Black Jack, conducted a successful Visitation Evangelism program with Pastor George Curran. Thirteen laymen and women visited with others of the congregation preparing the suppers and lunches before and after for the visitors.

GRACE CHURCH, Houston, now has 539 baptized, 414 confirmed, 330 communing members. Sixty members were commissioned as Visitors in the Evangelism program.

FIRST ENGLISH, Austin, laid the cornerstone of the new Education Building on March 1. President Royal E. Lesher preached. The first voice over KTBC-TV, the new television station in Austin was Dr. Lewis Speaker, First English pastor.

ASK, Parish Luther League, Goliad County, has invited young people to attend a special program from Texas Lutheran (ALC) College, Seguin. Students, some of them from Texas Synod churches, will take part.

PASTOR FRANK O. BROESICKE has resigned from St. John's, Goliad, after serving for six years. During his ministry he built the new church building (and served as architect) valued at $45,000 of which only a small debt of $3,500 remains. All benevolences have been paid in full for several years. In 1952 50 persons were added to the membership of which 36 were adults. When still connected with Colettoville Pastor Broesicke averaged 26,000 miles a year in doing his

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TEXAS . . .

work. He will still serve Martin Luther Congregation in Colettoville and serve as Mission Developer in Victoria, Texas, in the new mission project there.

THE REV. A. A. HAHN has been called to St. John's, Goliad and will take up his duties immediately.

ST. MARKS, Cuero adopted one of the largest budgets in history: $22,500.00. The new parsonage has been completed for Pastor John Jacobs and family.

THE REV. ROY B. SETZER, Louisville, Ky., was preacher at a preaching mission held in St. Luke's, San Antonio.

DR. FRANKLIN CLARK FRY will speak on Easter Sunday in the Cotton Bowl at the Sunrise service, April 5.

SALEM, Port Lavaca, cut its debt in half during the past year. They have a $45,000 (value) church which by donated labor was built for $15,000.

DR. A. M. KNUDSEN, of the Board of American Missions visited Texas mission fields recently, meeting with all of the home missionaries at Holy Cross, Yoakum, and with the Executive Committee of synod in Austin.

THE NEW MISSION development in the Parkdale-Piedmont area in Dallas with Pastor Carl J. Deithloff, received $1,650.75 in 1952, sending $209.00 to synod for Benevolence (it has no quota) and $25.00 for Lutheran World Relief.

IN FORT WORTH, Mission Developer Norman P. Forde reports that the envelope system has been adopted in his new mission and the giving has increased. Many members give from $1 to $3 per Sunday. A new parsonage has been purchased.

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DECEASED

Dr. William F. Bacher

Dr. William F. Bacher, retired pastor and former secretary of the Northwest Synod, died March 2. He was 86.

Born in Greenville, Pa., Nov. 12, 1866, he was graduated from Thiel College and Philadelphia Seminary, ordained in June of 1886. He served pastorates in Binghamton and Kingston, N. Y.; St. Paul and Duluth, Minn.; Fargo, N. D.; Winnipeg, Canada; and Elkhorn, Wis.

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From 1930 through 1948, he served as secretary of the Northwest Synod. Fargo College gave him a doctor of divinity degree in 1920. He retired from the active ministry in 1937.

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Surviving are three children, Mrs. C Alton Peel, wife of the pastor of Reformation Church, Milwaukee, Wis.; Mrs. Dwight H. Shelhart, wife of the home mission superintendent of Northwest Synod; and a son, Dr. John R. Bacher, dean of the graduate school at Wagner College, Staten Island, N. Y.

The funeral service was conducted March 5 in Reformation Church, Milwaukee, by Northwest Synod President Paul E. Bishop assisted by Pastors Amos G. Streich and Harold W. Gruhn. Interment was in Elkhorn, Wis.

Mrs. Theodore W. Brosche

Mrs. Irma Kaitschuk Brosche, wife of the Rev. Theodore W. Brosche, pastor of Westwood Church, Elmwood Park, Ill., died Feb. 5.

Although afflicted with arthritis for many years, Mrs. Brosche was editor of *Guild-o-Grams*, publication of the Chicago Seminary Guild. She served with her husband in pastorates in Paducah, Ky.; Centralia and Elmwood Park, Ill.

Surviving are her husband, and two brothers, the Rev. Oscar Kaitschuk of Bethel Church, Chicago, Ill., and the Rev. Arnold Kaitschuk of St. Luke's Church, Campbell Hill, Ill.

The funeral service was conducted Feb. 8 in Westwood Church by Chicago Seminary President Armin G. Weng and Illinois Synod President Harmon McGuire.

Rev. William Eckert

The Rev. William Eckert, pastor emeritus of First English Church, South Haven, Mich., died Feb. 15. He was 75.

Born in Greenville, Pa., May 20, 1877, he was graduated from Thiel College and Chicago Seminary, doing postgraduate work at Garrett Biblical Institute, Northwestern University and New York Biblical Seminary.

Following ordination in 1901, he served pastorates in South Bend and Mishawaka, Ind.; Racine, Wis.; and South Haven, Mich. He served on the faculty of Chicago Seminary from 1912 to 1942. He was pastor supply for Bethany (Augustana) Church

hen it merged with First English Church, uth Haven. He retired following a cere- al hemorrhage in 1951.

Surviving is his wife, Mrs. Cora Ellen kert.

ev. John Goemmel

The Rev. John Goemmel, retired pastor the Midwest Synod, died in Sutton, ebr., Nov. 9, 1952. He was 71.

Born Sept. 3, 1881, in Nuerenberg, Ger- any, he attended seminaries in Leipzig d Breklum, Germany, and was graduated m the Lutheran Theological Seminary in chison, Kansas. He served subsequently congregations in Falls City, Sutton and dgepole, Nebr.

Surviving are his wife, three sons and two ughters.

The funeral service was conducted by idwest Synod President Lorin J. Wolff sisted by Pastor J. Bahnsen. Interment as in Sutton cemetery.

r. Seibert L. Hench

Dr. Seibert Lee Hench, pastor of Christ hurch, Dallastown, Pa., died March 8. e was 68.

Born in Blain, Pa., Sept. 29, 1885, he was aduated from Albright College and Get- sburg Seminary. He was ordained by the est Pennsylvania Synod in 1913 and served istorates in West Manheim for two years fore accepting a call to the Dallastown ngregation.

The day of his death, he had preached an breviated sermon explaining to members his congregation that because he had en weakened by an attack of influenza, would not conduct vespers that evening. e had retired for the night when he suf- red a heart attack.

Dr. Hench received his honorary doctor- e (divinity) from Gettysburg College in 952, served as president of the Lutheran inisterial Association of York and York ounty and headed the Dallastown Minis- rial Association at the time of his death. e had been secretary of West Pennsylvania ynod for three years, president for the me period. He had also served on the

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board of directors of the Gettysburg Seminary.

Surviving are his wife and the following children: William Lee Hench, Lexington Mass.; Mrs. George Hess, York; John R Hench, Spring Grove; Mrs. Glenwood F Blouse, York (all in Pennsylvania); and Dean U. Hench, Camp LeJeune, N. C and three sisters.

The funeral service was conducted i Christ Church, Dallastown, by Dr. Georg Berkheimer, assisted by Dr. George Bower sox. Burial was in Dallastown.

Rev. William U. Kistler

The Rev. William U. Kistler, pasto emeritus of the Pennsburg (Pa.) parish died in Allentown (Pa.) Hospital March 3 He was 84.

Born in Lehigh County, Pa., he was grad uated from Muhlenberg College and Phila delphia Seminary. Following ordination h served in pastorates in Amityville, Friedens burg, Princetown, Pennsburg, Spinnerstow and Zion Hill, Pa. He served the Penns burg parish from 1904 through 1950 whe he was made pastor emeritus. During hi ministry, 12 young men were guided int the ministry; six young women marrie clergymen. He was a member of the boar of trustees of Muhlenberg College, an was on the board of the Lutheran Home a Topton, Pa.

Surviving are two daughters, Mrs. Samue Roeder, Roselle Park, N. J., and Mrs. Wi liam W. Perrett, Dayton, Ohio; two sons the Rev. Henry M. Kistler, of Pennsburg and Dr. William S. Kistler, also of Penns burg; two sisters and two brothers.

Funeral rites were held in St. Mark Church, Pennsburg, Pa., March 7. Inter ment followed in the Spinnerstown, Pa cemetery.

Rev. Carl Ziegelbrier

The Rev. Carl Ziegelbrier, retired pasto of the Maryland Synod, died at the Nationa Lutheran Home for the Aged, Washington D. C., Feb. 26. He was 75.

Born Dec. 15, 1877, in Bartfeld, Austria Hungary, he was graduated from Wagne

ollege and Philadelphia Seminary, or-ained in 1902 by the Ministerium of Penn-lvania. He served pastorates in Bloom-eld, N. J.; Ft. Plains, N. Y.; Philadelphia, a.; Chicago, Ill.; Wilkes-Barre, Pa.; and ordova, Md. He retired in 1943.

The funeral service was conducted in St. aul's Church, Cordova, Md., on Feb. 28 by astors C. Philip Seltzer and H. H. Ritters-usch, Maryland Synod President J. Frank ife and Secretary John Stuff. Interment as in Cordova cemetery.

ILC CALENDAR

APRIL

14-16. Georgia-Alabama Synod. Redeemer Church, Atlanta, Ga.

14-16. South Carolina Synod. St. Andrew's Church, Charleston

14-17. Virginia Synod. Christ Church, Roanoke

20-22. Caribbean Synod. Good Shepherd Church, San Juan, P. R.

20-23. Kansas Synod. Zion Church, Hutchinson

21-23. Mississippi Synod. Betheden Church, Louisville

28-30. Kentucky-Tennessee Synod. Christ Church, Jeffersontown, Ky.

MAY

5- 7. North Carolina Synod. St. John's Church, Salisbury

5- 7. Texas Synod. First English Church, Austin

, 8, 10. Nova Scotia Synod. Zion Church, Lunenburg

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In Conclusion . . . . . .

NINETY-NINE PER CENT of all penitence consists in feeling sorry about something because it didn't turn out right. Usually we are red in the face after we gossip about our neighbors and someone tells them what we said. But we are so constituted that if we don't get caught we can easily forget.

That is why the penitence we should experience in Holy Week is so difficult for us. Of course there is some evil consequence of every evil deed, but most of this is known only to God, and our neighbors won't find out about it. We can easily tell ourselves that God will understand we didn't really mean to do wrong.

Also we can persuade ourselves that someone else actually deserves the chief blame for misdeeds in which we have been involved. There is still another way of escape. When we must acknowledge we have done wrong, we can quickly promise that we won't do it again.

But Christians can't afford to wriggle out of repentance in any of these ways. Every sin is a sin against God. None of us has the ability not to sin. There's some comfort in the fact that God knows we are sure to mess up each new day, as fresh-fallen snow soon gets filthy in a city street.

True repentance means dropping our self-defense in claiming to be good people who occasionally get off the track by accident. When at last we learn that without constant dependence on God for strength and guidance we can't do anything good, we are on the right road.

THIS ISN'T MERELY pious talk. As long as we try to get along on a human level, we judge ourselves by nothing higher than the average prevailing standards we find around us. A politician or a businessman doesn't need to be any more honest than most other politicians or businessmen. People of the white race can treat those of other races about as other white people treat them.

But when we begin to depend on God's resources alone, we must set our standards as God reveals his in Christ. We are always far short of achieving such a goal, but God never lets us be satisfied with not trying.

How startled Pilate would have been, that night in Jerusalem when he had to make a routine governmental decision, if he had suddenly realized that the only thing for which he would be remembered was that Jesus of Nazareth "suffered under Pontius Pilate." Something similar might be said of all the other people in the streets of that city that night.

As we now see the folks in that ancient street scene, God sees all of us always. We are no less guilty than they were. But our everyday adjustments to the easy standards we set ourselves are not suddenly illuminated by such a great atomic flash as pitilessly revealed those people that night.

I READ A BOOK last week in which the author seemed irked because Lutherans in their public worship do so much confessing of sins. Probably some of us are sometimes annoyed, or maybe we get used to it as a traditional routine. But the greatest thing that can happen to us this week is to realize how honestly we ought to make these confessions. Because after each one comes the wonderful words that God promises complete forgiveness to all who know they need it.

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Edwin Liemohn, S.M.D.
is chairman of the music department at Wartburg College in Waverly, Iowa, where he teaches Music Theory and directs the Wartburg Choir. His doctorate degree was earned at the School of Sacred Music of Union Theological Seminary.

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